

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., January 11, 1923

NEW SERIES
VOLUME XXV, No. 2

RELIEF DAY, JANUARY 14, 1923

The time for Relief Day, January 14, 1923 is near at hand. It will be necessary for our people to act promptly if they observe this day as they should observe it in our Sunday Schools and churches.

Literature has been prepared and sent out by the Sunday School and Foreign Mission Boards for use on that day. The program can be prepared easily. The main object is to get our people to give generously out of their abundance to save the lives of millions of starving people in Russia, and that great army of orphans and refugees being cared for in the Near East. Suffering from the war in Europe still bears heavily upon multitudes. Five million people are on the verge of starvation in Russia. Two million refugees from Asia Minor must be fed, and more than one hundred thousand orphans being cared for now by the Near East Relief must have provision made for them.

Remember a dollar will keep alive a child in Russia thirty days. Twenty dollars will keep alive a family in Russia until next harvest. Sixty dollars will provide for an orphan in the Near East for one year.

In the face of the awful distress in Europe and the Near East, Southern Baptists should take very vigorous action. We must give generously and do our part toward relieving this suffering.

The offerings cannot be a part of the 75-Million Campaign. While the money is sent in through the regular channels to the Foreign Mission Board for relief, it passes through the Foreign Mission Board's hands and is not a mission matter. It is over and above our regular mission work. This relief is a great humanitarian measure. It is an effort to help save the lives of multitudes of starving.

We used to hear in the former years before the 75-Million campaign, about the wrong done our boards by the churches withholding their contributions and sending them only at the end of the year, thus necessitating the board's borrowing the money and paying the interest until the churches send in the money. It was expected that the campaign would correct this in some measure and it has, but where a church treasurer holds the money or when a state secretary holds it back and uses it for state needs, the same wrong is done, and the home and foreign boards lose thousands of dollars which they spend in interest. Our Mississippi Board forwards the money promptly every month.

The people of this country were horrified at the destruction of Smyrna by the Turks; and now comes the report by the Red Cross organization in Turkey that the Greeks rendered 180,000 people homeless by wanton destruction of property in Asia Minor as they retreated before the Turks. When barbarian meets barbarian, then comes the brutality of war.

Elder J. M. Harrison died at Dennis, Miss., December 19th. He has done a great work in Northeast Mississippi as a pioneer preacher for 40 or 50 years, baptizing over 2,500 people.

BAPTISTS AND UNION MOVEMENTS

I have not invited anyone to attend the laymen's meeting in Jackson, January 17th and 18th. If you come or do not come, remember that the convictions of the Baptist denomination can not be carried out through any inter-denominational plan. We are eager for the salvation of the whole world. We believe that the whole world is entitled to the whole truth. We do not believe that the whole truth can be declared if we combine our efforts with denominations which have conflicting views. We love other denominations; for this reason we want to give them the whole truth and are unwilling to enter into any combination which will cause us to have to keep silent on any part of the teachings of God's Word. Furthermore, we do not ask any denomination to leave off the teaching of any conscientious conviction which they may have concerning the scriptures. Hence, we shall have to be cautious concerning alliances. If we can contribute towards the salvation of the human race, we are ready; but we must have an open Bible, an open mind, an open conscience, and an open mouth with which to speak forth the whole truth.

We appreciate the interest and the enthusiasm manifested by so many laymen; but we must not lose our chart and compass; we must not leave our anchor behind. Emotion, to last, must be backed by convinced judgment, and that judgment must be founded on truth. Enthusiasm is important, but it needs direction. We should harness it and encourage it.

Observing the signs of the times, we could but speak our convictions, lest we lose our bearing and permit our enthusiasm and our desire to please to carry us far from the channel so ably and so wisely constructed by our forefathers in the faith. The writer will go as far with you as you may desire to go, if you are going the Baptist way. Let us work with our might, lovingly, as separate and distinct denominations for the coming of the Kingdom. When we all come to see the truth as one man, then let there be but one denomination and all work together.

Yours for the whole truth,

R. B. GUNTER, Cor. Sec'y.

Congressman B. G. Lowrey offered an amendment to a bill in the house forbidding the use of public money in the support of any school owned or controlled by any religious denomination. He spoke forcefully in its interest but it was rejected by a vote of 14 to 33. This was not as we understand it a declaration of a general policy, but in the use of money provided in that particular bill it was claimed by some opposing the amendment that public money was not now being used for the support of sectarian schools by the Indian Bureau.

Bro. V. B. Tucker of Ecru sends check for \$14 for his subscription and his six children. This is the second year he has done it for he says he wishes them fed spiritually as well as physically. Wish he had a dozen children, and that all children had a father like this, and that all fathers had children like his.

The Mississippi Supreme Court on the second of January handed down its decision in the suit for taxes on the Baptist Building in Jackson, which had been brought by the City of Jackson and argued before the entire court in December. The case was decided against the Convention Board; that is it requires taxes to be paid on the building now being used by the Board for its work. The building was purchased several years ago and taxes have never been assessed against it before. The state's attorney had given it as his opinion that it was not subject to taxation. A former city attorney had expressed the same opinion. No effort was made by the state to assess it, but the city administration assessed it for 1922 and suit was brought to determine the matter in the courts. It was the desire of those representing the Mississippi Baptist Convention Board that the law should be construed, and to conform to it. The decision was against the Board and was submitted to without any complaint or censure of the judges. They were in a puzzling situation for previous decisions had seemed to stand in their way whichever road they took. But there are some strange applications that ought to be cleared up. For example we are informed that the Catholic church has property in Natchez from which they derive an income which is not taxed. It is also said the fraternal orders own property from which income is derived, but is not taxed. The Baptists pay taxes not only on the part of the building which is rented to others, but on that part which is used directly and only for our own work. More light is needed on this subject yet.

A movement is on foot to organize a National League of Dry Republicans, and nominate a dry President for the next term. It will be a good time for decent Democrats to sit up and take notice. This country will never go back to the licensing of liquor selling and any politician who has sense enough to get out of a shower of rain ought to see it. The governor of Louisiana is as dead as a coffin nail, not because he opposed the Ku Klux, but because he has lined up with the whiskey element who declare in simpering, hypocritical slush that "prohibition can't be enforced". The only man who believes that the prohibition law can't be enforced is one who doesn't want it enforced, or he is a simpleton too irresponsible to be allowed to run at large.

The Sunday School Board, our Sunday School Board had three pages in last week's Record of mighty interesting reading about the best kind of books, accompanied by good pictures of the authors. Get the paper and read what is said about the books. Get the books and read them. There are none anywhere more timely and helpful. The world is debtor to the Sunday School Board for the work that is being done in producing the best books by our best men.

Pastor L. A. Moore has resigned at Louisville to take effect first of March. Brother Moore is well known in Mississippi, having been pastor of several important churches and serving as enlistment man in the first district. We hope he may be kept in his native state.

SOUTHERN BAPTIST RELIEF DAY
JANUARY 14, 1923

By T. B. Ray

"When I stepped off the train at Alexandropol, I had to push my way through a crowd of refugees lining the platform of the station. There were among them hundreds of children quite naked, who clawed at my clothes and begged for bread, not in the sing-song of the professional child-beggar of Eastern cities, but with a desperate insistence, a sort of sobbing, half-mad chatter, with the words 'hunger' and 'bread' tumbling over one another, with no sense in it all. The grown people were silent, staring ahead with vacant eyes. What they wore was not clothing, but rags pieced together with bits of old sacking, disintegrating remnants of sheepskin and odds and ends like the filthy trove of garbage cans and back lots. And with that, they were half naked, barefoot, and with their unkempt hair and incredible emaciation, they seemed spectres from some drawing by Gustave Dore. Paxton Hibben, F. R. S. In Leslie's Weekly."

This appeal must go to the hearts of every one of us. We know that Southern Baptists will be quick to share their abundance with these sufferers in Europe and Asia. We can make our sympathy practical by observing Relief Day on January 14, 1923 in our Sunday Schools and our churches.

We call to the attention of the pastors and superintendents of Sunday Schools that literature has been sent out, which will aid very materially in making the observance of this Relief Day successful. Anyone who will look over this material will realize the awful distress, a portion of which we feel Southern Baptists should relieve on January 14th. We hope the day will be observed universally. It is impossible to portray adequately the horrors of the situation.

Brother Porter of Moscow, Russia, says that one dollar will keep a child alive thirty days. Suppose I have that dollar and withhold it. The child is certain to die, but I would still have my dollar. I would have a dollar and—a death. God forbid that any one of us should be willing to have such a possession.

Twenty dollars will keep alive a whole family in a famine stricken Russia until next harvest. Sixty dollars will pay the entire expenses of an orphan in the Near-East for a whole year. Let us remember that they will perish unless they are fed from the outside.

The Southern Baptist Convention has authorized the observance of this special day. The Sunday School Board and the Foreign Mission Board have sent out the literature to be used on that day. Everything is in readiness. We appeal to our people that they act promptly; that all of the churches observe the day.

The offerings should be sent in through the regular channels but should be very carefully marked "For Relief." This money will ultimately reach the Foreign Mission Board, and the Foreign Mission Board will distribute it into the foreign field. It should be noted, however, that this is not a foreign mission measure. The Convention is using the Foreign Mission Board as its agent in the matter. The money given, therefore, cannot be counted as part of the 75-Million Campaign. It is over and above the Campaign. It is extraordinary for the simple reason that the famine conditions and the distressing conditions as a result of the war and the Near East are extraordinary.

Dear brethren of our Southern Baptist churches please give heed to this cry of the starving. We must have a vast sum of money if we do our share towards preventing one of the most dreadful catastrophes that ever threatened the human race. The Christian world has an abundance with which to supply this lack in the nations we are trying to help. We appeal to Southern Baptists to give with great liberality. Let us make our share available on the 14th day of January.

Richmond, Va.

LOOKING TO FUTURE CAMPAIGNS
Secretary A. C. Cree, at Georgia Convention

"At this point I must speak as an individual and not as an official. It has been one of the cardinal principles of my work as secretary to decline to speak for either the Executive Board or the Convention until the Executive Board of the Convention has first authorized me to speak for them. Therefore, as we look to the future I must speak on my own personal responsibility in the things I am about to say.

I. "First, I wish to declare that my judgment is definitely against our having another five-year campaign. I am consistent in this statement because my judgment was against a five-year campaign when the Baptist 75-Million Campaign was projected and some brethren here will recall that I with a few others, in the Campaign Conference held here in June, 1919, contended until midnight for an annual campaign. But, since it has ever been my policy to contend only as long as contention is in order, I yielded then to the superior judgment of the majority of the brethren of the conference and acquiesced and you will all bear witness that I have cooperated heartily in the present program. However, the experience of the past three years has not changed my judgment. It has confirmed it. As I look to the future, I find both my experience and my judgment set steadfastly against a five-year campaign.

1. Because denominational issues and kingdom needs radically change in so long a period of five years.

2. Because the relative value and proportion of various kingdom needs are liable to considerable change in a period of five years.

3. Because our experience shows us that, after the first year, enthusiasm subsides and the five-year campaign becomes entirely too mechanical.

4. Because, after the first year, a five-year campaign becomes, in its method, too much a matter of merely collecting money.

5. Because our experience shows us that a five-year campaign does not lend itself readily to a real program for education in kingdom affairs.

II. "For similar reasons my judgment is decidedly against a five-year pledge.

1. Because a five-year pledge, after the first year, is so mechanical and does not reflect those variations of divine blessing and human ability which inevitably take place in the life and circumstances of most individuals.

2. Because many a man in the enthusiasm of a great campaign pledges more in the first year of a five-year campaign than he is willing (not able) to pay in the cooler moments of the other four years, and thus his human nature naturally reacts against the remaining four years of his pledge—no matter how faithful he may be in the payment thereof.

3. Because in making a five-year pledge, many another man is over-cautious, plays safe, and does not pledge up to his reasonable ability at that time for fear he might not be able to conveniently pay such a pledge during the other four years. Thus, so far at least the last four years are concerned, if uniformly blessed and prospered, that man fails to give to the kingdom his natural measure of support and, sadder still, fails himself to grow in the grace of giving, and in the grace of personal interest in the work of the kingdom of our Lord.

4. Because, on a five-year pledge basis, our experience for the past three years shows that a very small percentage of the new church members received during the five-year period are enlisted to make pledges for the balance of the five-year period.

III. "So much for the negative side of the future campaign. On the positive side I find my thinking and my judgment firmly in favor of the following:

1. An annual campaign with a one-year

task, which may or may not be a part of a five-year program or goal, but a one-year task to be completed that year.

2. In favor of an annual campaign, organized along associational lines and projected through those months in which the district associations are meeting, with a dominant emphasis on the education of all of our people in all of our work.

3. In favor of a one-year pledge to be made in December and to be paid in full, by weekly or monthly payments, by the next December.

4. In favor of a united and thoroughly comprehensive appeal for all causes to be set forth and authorized by this Convention in cooperation with the program of the Southern Baptist Convention.

5. In favor of an equitable participation by all interests and institutions supported by our Baptist people with proper provision for designated funds and a thorough cooperation in the presentation of the appeal on the part of every interest and every institution benefitted by the campaign.

6. I am furthermore persuaded that it will be a very wise course for this Convention to instruct its Executive Committee that during the ensuing year it study the whole matter of the next campaign in all of its bearings and make a report to this Convention next year. Such a course will place our Georgia organization in a position beforehand to intelligently confer and equitably cooperate with such plans as the Southern Baptist Convention may project for the future at its meeting in May, 1924. And still further, that this Convention instruct its Executive Committee in making this study to secure from each of our interests and institutions a detailed statement of their needs and future programs and to authorize the Executive Committee to co-ordinate these various needs and programs in the report and recommendations it will make to this Convention next year.

"Now, my brethren, all this has to do only with future Campaigns, i.e., campaigns after the conclusion of the present Baptist 75-Million Campaign. Besides, these suggestions are in no sense a criticism of the present plans and are offered only in hope of clearing the atmosphere for the future and of our being, beforehand and intelligent in our planning for the future."

RELIEF DAY, JANUARY 14, 1923

We earnestly hope that our churches and Sunday Schools will heed the call of the Southern Baptist Convention through the Sunday School and Foreign Mission Boards to observe January 14th, 1923 as Relief Day. The cry of the war sufferers in Europe, the starving in famine stricken Russia and the refugees and orphans in the Near East must appeal to every heart. We must do our part towards keeping these millions of stricken fellowmen from death.

Literature has been sent out to the pastors and Sunday School superintendents to be used in presenting this matter on January 14th. The time of preparation is short and it will be necessary for everyone to act promptly. The program is simple and it will be easy enough to make preparations if we are alert to the necessity of taking prompt action.

The suggestion is made that country churches which cannot present this cause on January 14th select a Sunday in January that will be convenient to them.

The money collected should be sent through the regular channel, care being taken to mark it "For Relief." This money is to be sent abroad by the Foreign Mission Board, but it is not money for foreign missions. It cannot be counted as a part of the 75-Million Campaign. It is a relief measure pure and simple. This relief day, January 14, gives Southern Baptists an opportunity in helping to save the lives of millions who will certainly die this winter if the Christian world does not give great aid.

SERIES OF SERMONS ON BIBLE REVIVALS

By Ben Cox

The Revival in Caesarea

See Acts 10-11:1-18.

The revival at Caesarea was the first New Testament revival in which the gospel was taken to the Gentiles in a missionary way. The revival at Caesarea has been called by some the "Pentecost of the Gentiles." As we have noticed before, God had to lead his people from a state of prejudice. They did not take any more favorably to going to the Gentiles than Jonah took favorably to going to Nineveh. Their law commanded them to be separated from the Gentiles and we cannot wonder at their prejudice and antipathy. But the time has come for this prejudice and antipathy to be done away with and we find God working at both ends of the line, as is always the case in any revival. He must always be the Alpha and Omega. The A and Z, and all the letters between.

Cornelius of Caesarea we are told was a Centurion of the band called the Italian Band. When I was a boy, being very literal, I thought that meant a brass band, and as I was always very fond of brass bands, I became very much interested in Cornelius, the leader of this band. Of course, I found out since that he was the commander of 100 men—a Centurion. He was a Jewish proselyte. A very devout man. Feared God and gave much alms. Cornelius had a vision. The angel came to him and the first thing he said was, "Thy prayers and thine alms have come up for a memorial before me." This is very suggestive. Sometimes our prayers do not go up because we are not doing our duty in alms giving. Sometimes our alms do not go up because they are not done in the right spirit—the spirit of prayer. Cornelius had reached the ideal state when prayer and alms both went up to God, together.

I have a good deal of sympathy for the boy in the picture of family prayer. The father at one chair is praying the Lord to send to the widow across the street the things she needs. He is very good in making a catalogue for the Lord, telling him what to send and how to send it. The mother, kneeling at another chair, is shedding crocodile tears. The boy is kneeling too. He is not doing any praying. He is not doing any crying. But he is doing a whole lot of thinking, and when his father says "Amen" he walks to his chair and says, holding out his hand, "Papa, give me your pocket-book, and I'll go over there and answer your prayer myself."

Prayer is intensely practical. We are not really praying unless we are willing to do our dead level best to help answer our own prayers. It is a very striking thing the angel says to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Could he say that to you and to me?

Cornelius is instructed to send men to Joppa and call for Simon, whose surname is Peter. Like Paul, Cornelius is not disobedient to the heavenly vision. Are we? There may be some Peter waiting at Joppa for us, and we have not received the blessing the Lord has in store for us because we have failed to be obedient to the heavenly vision. Cornelius sent the man and received the reward. He trusted and obeyed.

"But we never can prove the delights of his love Until all on the altar we lay,
For the favor he shows and the joy he bestows Are for those who will trust and obey.

Trust and obey, for there's no other way To be happy in Jesus, than to trust and obey."

There was also another vision. I remarked awhile ago that God was at both ends of the

line. Peter was on the house top waiting for the noonday meal. He was very hungry, and while he waited he fell into a trance. A sheet was let down filled with unclean things. Three times it was let down, and three times Peter heard a voice, "Arise, Peter, kill and eat." After his demurring he also heard a voice: "What God hath cleansed, that call not thou common." And while he doubted and wondered within himself what the vision meant, the men were at the gate. If we will surrender to God and let him have his way, the men from Cornelius will always be at our door on time. God's watch never runs down.

The other day I took my watch to the watchmaker to be repaired. He said he would have to keep it three weeks. In my office was an old watch that a man had left with us in appreciation of some money we had let him have. I undertook to use this old watch temporarily, but it did me more harm than good. One day recently I went in to get a little lunch before the Noon Prayer Meeting thinking it was 12 o'clock. When I passed through the room where we keep the Western Union clock, I found it was 12:20. I realized I was better off without any watch at all than to have one so undependable. God's watch is never undependable. God's watch never runs down. God's watch is always on time. Just at the very minute Peter is wondering what the vision means the men from Cornelius are knocking at the gate.

We are impressed in this revival at Caesarea that God works through human agencies. He always does. The Ethiopian treasurer emphasizes that when he says, "How can I understand, unless some man should teach me?" And God always sends the man. Sometimes at very great cost, but he will never leave the seeking soul without some human being to help him into the light, and so he has to take Philip who is preaching to throngs in Samaria and send him down to Gaza which is desert. He has to take his busy preacher from the multitude and send him to minister to one. Saul of Tarsus has been stricken down on the way to Damascus. He is waiting in seclusion. The Lord appears to Ananias and sends him to help Saul. Ananias is afraid and so would you and I have been afraid knowing Saul's reputation as he knew it. The Lord quiets the fears of Ananias with three words: "Behold he prayeth." It is always safe to go to the praying man. When Saul needs to be led into the light some Ananias will always be found. So when Cornelius, in Caesarea, leader of the Italian Band is in need of God's servant, God will find the servant, though he has to send to Joppa to get Simon Peter for that purpose. God wonderfully honors human beings this way. The angel appears to Cornelius but a man must preach the gospel to him. I have not been able to find a case in the Bible yet where God has brought the gospel to any human being without some human agency. "He brought him to Jesus" is a striking text that we might well remember always, and as we remember it, be impressed with the great privilege the Lord confers upon us in that he hath ordained "by the foolishness of preaching to save them which believe." But let us never forget the responsibility, and it is a grave responsibility if we believe I have really told the truth just here. It is an awe-inspiring thought to realize that the mighty Trinity, Father, Son and Holy Spirit, Omnipotent, Omniscient, Omnipresent have ordained to make themselves dependent, in a way, upon human beings in doing the greatest work in all the world: i. e., spreading the gospel.

So in due course Peter reaches Caesarea and preaches, and Peter could preach. He had learned the lesson himself, and frankly he told them that he now perceived that "God is no respecter of persons", and at his preaching the Holy Spirit came with power. What a glorious result! A result we should seek for in all our revival meet-

ings. A result without which there can be no real revival meeting. There are those who believe that Cornelius had already been saved and that Peter was sent afterwards that he and others might be baptized and also receive power for service. Whether that be so or not, it is a fact that spiritual power came to them. If they were not saved, they could not be saved without the Holy Spirit. If they were saved already, they could not be fitted for service and blessed for service without the same Holy Spirit. They could neither obtain salvation nor sanctification without the Holy Spirit. The revival at Caesarea was a wonderful experience because the Holy Spirit's power was manifest. There never is a real revival without the manifestation of the power of this same Spirit.

RELIEF DAY, JANUARY 14, 1923

It is exceedingly important that our people realize the urgency of the call to observe January 14, 1923 as Relief Day in all our Southern Baptist churches and Sunday Schools. The way in which we respond on that day means life or death to multitudes of people in Russia and the Near East. The starving cannot wait long for food. The naked cannot endure the bitter cold of the Russian winter.

The lives of five millions are threatened by famine in Russia. Two millions of refugees in the Near East, amongst whom are many orphans, are calling to us for bread. We must do more towards assuaging the aching suffering of innocent victims of the horrible war in Europe. This is the greatest relief measure we have ever shared in.

Our Southern Baptist Convention through its Sunday School and Foreign Mission Boards is calling on our churches and Sunday Schools to give sacrificially on January 14th for the relief of these awful needs. Humanitarian and Christian people everywhere surely will heed this call. Country churches that cannot observe January 14th should select a convenient Sunday in January. Whatever is done must be done promptly.

Money should be sent through the regular channels marked clearly, "For Relief." It should be understood that while the Foreign Mission Board is to be the agency for forwarding this money to the relief area, this enterprise is not a mission enterprise. It is a humanitarian enterprise, which we wish to share in when we realize that so many of our fellowmen are facing death through starvation and exposure. The money given cannot be counted on the 75-Million Campaign. It is a relief measure and not a mission measure.

Let us keep in mind that the starving cannot wait.

Pastor J. W. Storer is preaching in his own meeting at First Church, Greenwood, the singing being led by Mr. E. L. Wolslagel. The time is from January 7 to 21, and the morning sermons treat five of the letters to the churches in Asia. The evening subjects have a special evangelistic purpose.

The First Church, Shreveport, has gotten out a beautiful, illustrated New Year's booklet giving pictures of their handsome church, of the pastor and many special departments and features of their work. It exhibits fine taste and workmanship.

The Gypsy Smith, Jr., meeting began at Leland Sunday. Good preparation was made, a tabernacle was built. We hope for Pastor Morgan and his great church the best that has ever come their way.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

H. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

AUTOMOBILES AND THEOLOGY

This is not about autos and morals or religion. That might be a subject needing treatment. Perhaps you have heard it treated. But this is about automobiles and theology. And it comes about in this way. If you will stand on a very busy corner of any city you will see the cars coming up and going down the street, and then turning to the cross street you will see a similar pair of streams going both ways. You will notice also when they come to the crossing they weave through back and forth or curve from one street to another with precision and mutual regard, without confusion or accident. The marvel is that there are so many of them and that they pass and repass without congestion or confusion.

Now if it is night and you get into a safe place open to the sky and look up you will see a similar spectacle, only far more wonderful and awe-inspiring. The stars make the nightly way across the heavens. The planets wind in and out among the stars and one another in their course around the sun. The moon floats in the deep blue sea of space; and all of them keep to their places and courses without collision or confusion. In the case of the autos you see and watch the cars only ordinarily you do not see the driver. But it has never occurred to you that there was no driver there. Indeed you know there is a driver in the car, and that it could never do as it does if a man were not at the wheel. Furthermore, you know that a man made it. It never occurred to you to doubt all this. If there were not an intelligent being in every car there would soon be a smash-up. These machines are autos only in a limited sense. That is they did not make themselves and they do not run themselves, though that is what the word means. Some intelligence controls the whole machine.

It would be just as foolish to suppose that these worlds above us, these planets and stars, and suns were capable of running their courses without confusion. It is only a fool that can say in his heart as he looks up into the heavens, "There is no God." It is the blossoming of the best intelligence when one looks up and says, "The heavens declare the glory of God and the firmaments showeth his handiwork. There is no voice nor language; their sound is not heard, but their lines are gone out through all the world and their message to the ends of it."

Our voices catch up the song of the saints thousands of years ago and we sing, "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God."

And all the angels that stand round about the throne join the glory song, "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and glory, and power, and might, be unto our God forever and ever. Amen." Rev. 7:12.

IN MOVIEDOM

The devil was sick;
The devil a saint would be.
The devil got well;
The devil of a saint was he.

That was about the size of the movie magnate when a dirty, filthy scoundrel was on trial for murder and suspected of a worse crime. A wave of moral indignation swept over the country and was felt sensibly among the promoters of pictures. Not that their consciences were disturbed. It is doubtful if they possess any semblance of a conscience. But they took to the cellar while the storm was on and took down the name and face of the fathead from their list of attractions. Mr. Will Hays, acted as manager, being paid \$150,000 to look after the interests of picturedom. No pictures of the drunken, lecherous fiend were permitted.

Now it is supposed that the wave of moral indignation is past and righteous people have forgotten and are willing to forgive. Up comes Mr. Hays, former cabinet member and announces that this same former spittoon cleaner in a saloon will come back. If we have not mistaken the moral tone of the nation, he was a bit premature in his assumption that one as nasty as this brother of Belial could come unwashed into semi-decent company. The women's clubs over the country are making their protest and the mayors in some cities are saying they will have none of it. The preachers would do well to let their voices be heard, and the secular press has a fine opportunity to express and guide public opinion and public action. Has it come to be a necessary qualification of a movie star that he must have several wives or she shall have several husbands? Will people pay more money for the upkeep of an institution that is reeking with nauseous adultery than they pay for religion, or education, or good roads? Now is the testing time with the public pulse and the public conscience.

THOUGHTFULNESS OF ELDERS

Not long ago we had a word of advice to those who are not as young as they used to be. Some in that class may remember it and may have thought of it as a piece of impertinence. And maybe it was. We had in mind then, and have several times since, to say a word to younger people about their treatment of those who are not as young as they used to be. So here it comes.

Not everybody knows that years develop in most people a little sensitiveness as to matters of age. Perhaps it is foolish. But let that pass. It is there and ought to be reckoned with. Even so let those who are still young and have no thought of ever being anything else take notice of this sensibility, not to say sensitiveness. It is the part of genuine courtesy, and courtesy is a mighty fine expression of Christianity, to be kind and considerate even of a weakness.

A sample or two will show better than a lengthy explanation what we are talking about. A preacher who is not an old man, just not as young as he used to be, tells jovially of being assisted across the street by a policeman with the remark that "We are always attentive to old people." That preacher while appreciating the intended kindness, had almost as soon have been knocked down by the rush of people. Again the same preacher was spoken of, by a man who intended to compliment him, as "this veteran Baptist minister." He laughed about it, but it was a little like having one's face powdered with prickly cactus.

A few years back we knew a highly honored brother who openly resented being called "venerable". He was about 70 years old, but he didn't want to be classified that way. He wished to be estimated simply on his worth, what he was able to do, and not accosted as eminent only for his years. In China it is said to be good form to re-

fer to one whom you wish to honor as aged, but in America it is different. A man's worth and a man's life are not measured in years but in work accomplished and energy for further service. Just let them pass like other folks on their merits.

There is an unjustified and foolish disposition to discount a man for having lived long enough to learn something and to be worth something to the world. The ymay go to one extreme in China on this subject but let us not go to the opposite extreme in America. A man is not necessarily a good man or a valuable man because he has lived a long time. Neither is he necessarily weak and useless because he has grown in years. The man who has lived for two average generations ought to know some things which he didn't know thirty years ago; and if he has made good use of his time he will. Just let a man pass for what he is worth, and don't make the foolish mistake of supposing that he is decadent at forty or of necessity at sixty or beyond. He is entitled to the same courtesy and a square deal at least as was due him when he was young and green and knew less.

THE MESSAGE ACCORDING TO JESUS

There was probably no disciple who had so good an opportunity to close personal association with Jesus during his earthly life as the apostle John. Probably also no other of his disciples had so sympathetic an insight into the mind and character and nature of the Master as John. He lived in close touch with him, was exceptionally sensitive to impression from him, carried these impressions in his heart and memory and was deeply influenced by them. In his first epistle he recalls how intimate was this association from every angle, when he says, "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled." The unflinching and substantiating testimony of these senses confirmed each other and gave an unmistakable and indelible impression of the Master, about whom he writes with such devotion.

Years have now elapsed, and as he writes his first epistle he stands at sufficient distance from the personal ministry of Jesus to see it in its true purpose and perspective. He sums up the entire revelation which came through Jesus Christ in one sentence; indeed we may say in one word: "And this is the message which we have heard from him and announce to you, that God is light and in him is no darkness at all." In this saying he sums up the entire message of Jesus concerning God, that he is light.

It is certainly significant and worthy of remembering that the message and mission of Jesus is intended to give us a proper revelation and full representation of God. He came to make God known, to tell the world about God. If preachers and all teachers and all Christians could get this firmly in mind it might change the nature of much of our preaching and ministry. The only begotten Son who is in the bosom of the Father, he hath declared him, for no man hath seen God at any time. He is the One whom no man hath seen or can see. He is the invisible God. And yet Jesus says, "He that hath seen me hath seen the Father." In him dwells all the fulness of the Godhead bodily. He "is the effulgence of his glory and hte express image of his substance." We have "the light of the knowledge of the glory of God in the face of Jesus Christ." Let it never be forgotten then that the mission of Jesus is to make God known.

The other thing which is embedded in this brief sentence is that the sum of the knowledge of God which is given us in Jesus Christ is the fact that "God is light." Perhaps some one says that this one word "light" embraces all that is revealed of God through Christ which John had in mind at that specific moment; or was included in his immediate purpose. This may be so, for he afterward says that God is love. But it must at least

aged, but
worth and
ars but in
urther ser-
ts on their

disposition
ng enough
something
xtreme in
go to the
an is not
an because
necessarily
in years.
e genera-
e didn't
made good
a pass for
he foolish
t at forty
is entitled
l at least
green and

JESUS

and so good
ation with
stle John.
s had so
and char-
He lived
lly sensi-
e impres-
as deeply
he recalls
om every
ye heard,
yes, that
d." The
of these
unmis-
Master,
n.
writes his
nce from
it in its
s up the
us Christ
ne word:
ve heard
is light
is saying
concern-

f remem-
Jesus is
and full
ake God
reachers
get this
ature of
The only
Father,
seen God
man hath
d. And
ath seen
ss of the
e of his
stance."
he glory
it never
sus is to

this brief
e of God
fact that
that this
ealed of
mind at
his im-
e after-
at least

be said that there is nothing implied in this second statement which is in conflict with the earlier statement that God is light. God is not love in any sense that conflicts with his unchangeable holiness. And we repeat that when John is looking back at what he had learned of God by the ministry of Christ, he sums it all up in the sentence, "And this is the message which we have heard from him and announce to you that God is light." The impression that the vision of God made upon the mind of John as he recalled the person and ministry of Jesus, was that of ineffable holiness. This is in entire accord with the impression made upon those who stand closest to him and most constantly in his presence. When Isaiah "saw the Lord in the temple sitting on a throne high and lifted up," he saw also the Seraphim and heard them singing "Holy, holy, holy is the Lord God Almighty." The whole earth is aglow with the radiance of his holiness.

If this writer has not missed the message of Jesus and has not missed the whole lesson of the Scriptures, the only proper starting point in religion is with God, and not with ourselves. Furthermore the proper attribute of God for us to begin with is his absolute holiness. Otherwise there is no such thing as reverence, there is no such thing as genuine worship; there is no understanding of God and no hope of rectifying our own lives. There is no use to talk about mercy until we have apprehended the holiness of God. Men will not cry out for mercy until then. There is no need to preach grace until holiness is revealed. What need is there of grace till then. You cannot convict men of sin except in the light of a holy God and his law of perfect righteousness. Paul says (in Ro. 3:25), about Jesus, "Whom God set forth to be a propitiation in his blood through faith, to show his righteousness." The cross is to show God's hatred of sin, before it can show his mercy to the sinner.

The Christian's hope of salvation from sin, that is from the power of sin and the practice of sin, is in a proper realization of the holiness of God as revealed in Jesus Christ. When John had said, "This is the message which we heard from him that God is light," he then goes on to say, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." Again he says, "These things write I unto you that ye sin not." He evidently believes the way to keep men from sinning is to let them know the holiness of God. In the letter to the Hebrews, the appeal is made, "Let us have grace," on the ground and for the reason that "our God is a consuming fire."

BAPTIST PROPERTY IN JACKSON AND THE LAWSUIT

Two-thirds of the first and second floors of the Baptist Building are being used for the work of the Baptist denomination. The other third is rented for offices. The third floor is rented to Draughon's Business College.

The revenue derived from the space rented out is used in carrying on State Mission work which consists of Sunday School work, Baptist Young People's Union work, Woman's Missionary Union work, helping weak churches to pay missionary pastors and build church houses, supporting six district enlistment missionaries, and in raising funds for Foreign Missions, Home Missions, State Missions, Christian Education, Hospitals, Aged Ministers, Ministerial Students, and Orphanage. But for the State Mission work the funds for these objects would be almost nil. (It should be borne in mind that property owned by the Catholic church in the Natchez Diocese is rented out, the revenues being used for the support of a Catholic orphanage.) The Supreme Court of Mississippi holds that this property is exempt from taxation on the ground that the funds are used

for charitable purposes. State Mission funds which are used by Baptist people of the State for the purpose of raising funds with which to purchase food and clothing for orphan children are considered by the same Supreme Court to be taxable.

The daily papers have not given all the facts connected with the suit against the Baptist State Convention Board, represented by R. B. Gunter, Corresponding Secretary for the Board. Under the administration of Dr. J. B. Lawrence, predecessor to R. B. Gunter, the Baptist Building was purchased. The Attorney General informed Dr. Lawrence that neither the building nor the Book Store was subject to taxation. He based his opinion on the section of the Code which says that all property, real and personal, belonging to a religious society is exempt from taxation, provided same is used for religious purposes, and that the revenues derived therefrom are exempt if used for religious purposes. In the early part of 1921, at the beginning of the writer's administration, when the tax assessor came, he was asked to wait for a reply from the Attorney General and from the City Attorney. These two authorities said the property was not taxable; hence it was not given in.

Near the close of 1921 the City authorities back-assessed the building and the book store for two years, which was about the length of time the building had been owned and a longer period than the book store had been operating (the latter assessment being unconstitutional). The Corresponding Secretary thereupon notified the Executive Committee of the State Convention Board of the City's action and asked what course they desired to pursue. The twelve members of the Committee, because many of the leading lawyers of the State believed the property should be exempt, preferred to have a friendly suit and find out what the law concerning the property is.

It was the opinion of the Corresponding Secretary from the beginning that in the light of one section of the Code of 1906 that the property was subject to taxation and so advised the Committee. The suit had to be brought against the Secretary because the City could not sue the whole Board, representing seventy district associations. The Secretary believes that there should be a law to exempt an administration building of a religious denomination when the building is used for the extension of the mission work of the churches, since the church houses, pastors' homes, school buildings of said churches are exempt, provided no part of the administration building is rented for revenue, or else tax church houses, pastors' homes, and school buildings. We should not object to the latter. We have preferred to pay our own expenses without concessions and deductions. We do object to inconsistencies.

The future of the book store will be changed. Heretofore it has not catered to office supplies on account of other stores carrying these lines. Henceforth it will carry a good line of office supplies. The people may come for them, order by phone, or by mail order. We have found only one state in the South which taxed a denominational book store. The Baptist Sunday School Board of Nashville is not taxed with all of its large profits. But the Baptist Book Store of Jackson, Mississippi, will pay taxes and do the best business in 1923 of any previous year. Watch it.—Corner of President and Capital—for the largest line of Bibles in the State and at the best price—choice office supplies.

The Baptist denomination has always been law-abiding when the law was known; but it has always stood for equality for its own and for others. The Board in ordering that this question be tested did so upon the advice of some of the best legal talent of the State. They desired to know the law.

R. B. GUNTER, Cor. Sec'y.,

Mississippi Baptist State Convention Board.

Below is an appeal sent out by a Russian. This appeal reached the ears of a man who for months has been very sick but has had every care and attention. When he read he was moved with compassion and answered with a liberal donation. Read the grateful reply.

Has the cry of the starving Russian reached your ears and have you been grateful enough to share what you have? Don't fail to remember them January 14.

TRANSLATION

Appeal From M. Krivizkaia, Malai Kaniushennaia, No. 7, fl. 168

I am an invalid, suffering from consumption, so is my son Nicolas; we are in great need of strengthening food and medical treatment. My son is being treated in the hospital, but they do not give him any food there, saying that they are getting too little for the patients. I cannot do anything for him or myself. We are just being kept alive by my daughter, who is getting a small salary and can hardly make both ends meet for herself. I therefore venture to ask the A. R. A. to help us a little with food.

Translation.—Letter of Thanks From M. Krivizkaia

I have received the parcel for my ill boy. This food will be a great support to him. He has already been ill six months and during all this time he has not tasted once white bread. I and my son are thanking you heartily for your generous gift. I am, ever grateful to you.

GREAT BAPTIST LAYMAN COMING

Mr. M. H. Wolfe, deacon of the First Baptist Church, Dallas, Texas, of which Dr. George W. Truett is pastor, will be one of the speakers at the Inter-denominational Laymen's Convention in Jackson, January 17-18. He will speak first at the sectional conference of Baptist laymen at the First Baptist Church at two o'clock, Wednesday afternoon, January 17.

Mr. Wolfe is a great man and a great speaker. Let every Baptist layman who can arrange to come be on hand at the conference on the afternoon of the 17th.

The trustees of William Jewell College, Baptist in Missouri, have unanimously voted to discontinue the services of Dr. A. W. Slaten as professor of Biblical Literature and Religious Education because he does not believe in the pre-existence and diety of Jesus, the infallibility of his teachings, his vicarious death or his bodily resurrection. The strange part of it is that a man of honor should not under these circumstances not get out voluntarily instead of waiting to be put out.

A brother, whose financial condition has hitherto made it impracticable for him to pay any of his campaign pledge, has recently been prospered and he sent in the amount of his subscription for the first year with interest up to date. This is the second instance of the kind in the state and ought to lead many others in the way of duty.

Pastor J. W. Mayfield has resigned at Charleston to accept the call to Gloster, and will move in January. He has spent several happy and useful years at Charleston and the future is assured.

The question was up, Will Mexico organize a society for the prevention of cruelty to animals? Yes siree! and they proceeded immediately to raise money for it by having a bull fight.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

SUGGESTED PROGRAM Three-Day Bible Institutes

MORNING

- 1:30 Devotional, Subject: Consecration.
- 1:40 Address: The Deacon, His Qualifications and Duties.
- 1:50 Bible Study.
- 1:30 Address: Objects and Issues of the 75 Million Campaign.
- 1:30 Lunch.

AFTERNOON

- 2:00 Devotional, Subject: Consecration.
- 2:30 Bible Study.
- 2:30 Roundtable: 1st Day, The Place of the District Association in the Kingdom Program.
- 2nd Day, How to Sustain Interest in the 75 Million Campaign.
- 3rd Day, Advantages of the Budget System of Church Finance.

Adjourn.

EVENING

- 7:00 Devotional, Subject: Consecration.
- 7:30 Testimony.
- 8:30 Mission Sermon: The Baptist World Program.

WORDS OF ENCOURAGEMENT

I am with you in the carrying out of our Mississippi Baptist Program for 1923. Together with my able helpers I am going to win for the cause and in the name of my Master.—R. L. Breckinridge, Philadelphia.

Count on me to do my part in the execution of the plan of the Board. Command me in my own field, in my association or anywhere else that I may be used. I am praying that it may be a great year with us, and shall work to that end.—Walton E. Lee, Como.

Count me among those who will as pastor do whatever is practicable to help you men at the helm put over the denominational program in Mississippi.—W. F. Yarbrough, Hattiesburg.

Yes you may count on me for anything I can do in this and all other Kingdom matters. I am new in the state but want to do what I can to help our organized work.—A. B. Metcalfe, Macon.

Just received your letter and leaflet setting forth our program for 1923. A great program, call it. Depend on me and my folks for cooperation to the limit of our possibilities. When

you need me, call on me.—C. C. Weaver, Chalhybeate.

Depend on me in any way and for anything that I can do to make our denominational program a success. The outlook for 1923 is very bright for an excellent year's work. We are organized to take care of our financial affairs better than ever.—C. S. Wroten, Moorhead.

It will be my pleasure to cooperate with you in this program to the best of my ability.—John H. Heath, New Albany.

PLANS FOR JANUARY

In order to get a good start for the year, the following things should be done by the Organizers and other workers in each association:

1. Arrange for Associational Bible Institutes, to be held during January or February. The Convention Board will pay the expenses of one worker for each of these institutes. A suggested program is given below.

It is suggested that special effort be made to get the deacons and other officers of every church to attend these meetings, in addition to the pastors. Do not fail to have the Bible institutes because you fear you cannot get a large attendance. The attendance of a few will justify the effort.

2. Assist churches to secure pastors and get down to work without delay and loss. The work for the whole year is greatly hindered when a church runs along for months before securing the services of a pastor. When a pastor cannot be secured without delay, let the associational workers see that the church has a supply. No church should fail to hold its regular services during 1923.

3. Perfect the associational organization. Where provision was made at the last meeting of the association for an executive board composed of one member from each church, see that the member is named from each church, if not done by the association, and call the members together for organization. Lay plans for putting over our spring program as outlined in last week's Baptist Record. Notice especially the District Conferences and Associational Meetings suggested for March.

4. Let the pastors of every association resolve to organize a Monthly Pastors' Conference as soon as possible. Nothing has been proposed that will result in more good than these pastors' conferences. Many associations already have them; all should have them.

they also as deeply deplore the evident effort to blacken the good name of this community.

The governor, according to press reports, has gone up and down the land announcing in bold type that the prohibition law is a farce, and a failure, and that it cannot be enforced, and yet it is a fact known to all who care to inquire, that the very law which the chief executive of this sovereign state says cannot be enforced IS BEING ENFORCED IN MOREHOUSE PARISH, as well as any regulaitve statute has ever been enforced in any other parish of the state.

The good people of this section are ready to applaud and assist the governor in his honest efforts to impartially enforce the law.

The soldiers were ordered to load their guns and have plenty of ammunition and were told that they would be met at Bastrop by an armed mob. Instead the people did not seem to be interested enough to even meet the train at the station. But as soon as they reached the court house square, the people began to help the sol-

diers set up camp, and as the boys, by being called out were compelled to miss their Christmas dinner at home, the people set about to prepare a bountiful barbecue dinner, and the boys say they had enough for dinner and supper Christmas day and cake enough for the next day. On Christmas eve day (Sunday) many soldiers attended Sunday School and church services at the various churches. Since that time the people of the community have tried to see that the boys have a good time during their enforced stay here.

The "first battle" of Morehouse parish, which was blazoned to the world by the reporters, we are told, was nothing more than the firing of a gun by a negro coon hunter, who was in that section of the swamp beyond Mer Rouge, and who was unaware of the presence of the soldiers as they searched the swamp for the bodies of the kidnapped men. The soldiers thought they were being fired upon and turned their guns in that direction and sent hurriedly to Mer Rouge for reinforcements.

There is not, and has not been any armed rebellion in Morehouse parish. There is not, and has not been any arming of the people to resist the legal and executive powers of the state. There is not, and has not been any carrying of weapons by the people in anticipation of trouble. The only guns seen on the streets of Bastrop since I came here three years ago, have been those of some hunters going or coming from their quest of game. The only guns now seen are those of the soldiers, and, except those who guard the jail, even the soldiers appear on the streets unarmed.

There was, I admit, a battle in Bastrop yesterday afternoon, which lasted for one hour. It was fought on the "gridiron" in Polks' Park between the Bastrop High School eleven and a football team selected from the two companies of soldiers stationed here, which resulted in neither making a score. The battle was fought in the presence of a large number of citizens, together with practically all the soldiers not on guard duty, who lustily "rooted" for their team. It is expected that there will be another battle on the "grid" next week, provided the governor does not place the town under martial law.

There is no more peaceable and lawabiding community in the state than this community.

The fair thing for the public to do is to await the verdict of the investigation and trial before passing judgment.

WHITE CROSS MATERIAL

This week we shipped such a splendid box of White Cross material to the Kathleen Mallory Hospital, Laichow-fu, China. This material has been coming in for some months, but we held it until we had a full supply. The box contained:

- Blankets, 12 pairs.
- Sheets, 42.
- Spreads, 5.
- Pajamas, 54 suits.
- Night shirts, 5.
- Towels, 86.
- Washrags, 41.
- Nurses Aprons, 1.
- Bandages and Compresses, 4,368.

By sending this box on, we must not get the idea that our White Cross work is closed for the fiscal year. By no means; we shall expect material in for quite a month yet; but we are thankful we had this to send on as it is needed.

One other matter in regard to White Cross Work: This is altogether optional with societies. Some may feel they have sufficient on hand right now, and cannot take up the work. Bear in mind that no society is urged to undertake extra matters unless they feel free to do so.

CONDITIONS IN BASTROP AND MOREHOUSE PARISH GREATLY EXAGGERATED

By Leon W. Sloan, Pastor Baptist Church

Bastrop, La., Dec. 29, 1922.

I am writing this so the readers of the Baptist Record may know the real conditions in this part of Louisiana.

The press reports sent out from this section have, for the most part, wholly misrepresented the real conditions. It appears to us who have lived here for years, and who know conditions as they are, that the correspondents of the daily press have entered into a conspiracy to besmirch, as far as possible, the good name of the parish.

I feel sure that I speak the sentiments of the good people of this parish when I say they deeply regret the deplorable affair which places them before the world in a most unfavorable light. But

Thursda

RELI

One of
of mer
to be f
"wago
As the
these t
From I
where
about 2
to mak
an addi
takes t
we hear
unorgan
Mr. No
been lo
a hall
sides h
has bap
tion in
and lar
ish wor
have in

In M
was in
four co
inally r
the bus
complie
is an e
good su
service
supper
seemed
striking
shutter
they ar
Alicia
into wh
nected
visited
with on
itself.
intellig
of the S
of earn
governm

In V
possibil
Baptist
dissensi
with m
for this
chief lo
has jus
ers wit
lication
in the
with a
es have
and of
a man
ship, w
with g
energy.

When
to Sout
Baptist
tions.
establis
which
togethe
Besic
mouth
Wesley
support
alists
group,

RELIGIOUS CONDITIONS IN SPAIN

By W. O. Carver, D.D.

(In Watchman Examiner)

One does not travel in Spain for the delight of mere travel, for worse railways are hardly to be found. Here first-class is third-class. The "wagon-lits" service may be more satisfactory. As the tariff for this was \$7 to \$11 a night, these two travelers did not qualify as witnesses. From Irun, where we crossed the border, to Giron, where we wished to visit a Baptist station, is about 200 miles. It took us twenty-four hours to make it, going double that distance to avoid an additional twelve hours that is required if one takes the direct route. Here in a city of 40,000 we heard that there are a few Plymouth Brethren unorganized and ministered to by one worker. Mr. Nordell, who went from Kansas City, has been located here for the Baptists and has opened a hall and begun an organization with two besides himself and his wife, and a third whom he has baptized. Such is the evangelical representation in this progressive city. We have another and larger work at the city of Leon, with a Spanish worker in charge. This is all the Baptists have in north and northwest Spain.

In Madrid we found much more work, but it was in rather chaotic condition. There had been four congregations, and that number is still nominally maintained, but the one worker is new to the business and has no special training for the complicated problems to which he fell heir. He is an energetic and hopeful man, and has some good supporters in the main body. It was a good service of worship in song, speech, and the Lord's supper into which we came. The congregation seemed to take quite for granted the occasional striking of stones thrown against the window shutter or the side of the building. Evidently they are accustomed to such minor interruptions.

Alicante is the center of one of the five sections into which under Dr. Gill's leadership has connected with it more stations than any other. We visited three of the stations, and held services with one of them besides the service in Alicante itself. In both places we had good audiences of intelligent and interested people. We met three of the Spanish Baptists, who seemed to be leaders of earnestness and ability, two of them men with government school degrees.

In Valencia we have a large building and the possibility of a fine work. This is the oldest Baptist station. But for unhappy divisions and dissensions it might now be a flourishing church with much influence. There is no superintendent for this district at present. Barcelona is now the chief location of Baptist energy, since here there has just been opened a training school for preachers with seven students, the beginning of a publication work has been established, and we have in the main city and two suburbs three churches, with a total membership of 150. Here our churches have the best developed spirit of self-support and of initiative in evangelism. The minister is a man of fine native ability and manly leadership, while the missionary is a diligent Swede with good preparation and untiring devotion and energy.

Progress of the Work

When the London Conference assigned Spain to Southern Baptist we found there five separate Baptist missions, not all in the happiest relations. We have taken over four of them and have established the best of relations with the fifth, which should also come to us shortly. The five together had barely 500 members.

Besides Baptists, there are missions of the Plymouth Brethren, Scotch Presbyterians, English Wesleyans, Methodist Episcopal (taking over the support of an independent work), Congregationalists of America, Episcopalians, and a German group, Lutheran in fact but undenominational in

attitude. Together it is estimated that there are 10,000 evangelists in the whole country but the estimate is not well supported by statistics. All but the Baptists and Episcopalians are somewhat loosely associated in the Evangelical Spanish Church. There is a union seminary in Madrid. It has fifteen students, but that fine Presbyterian scholar, saint and gentleman who is at the head of it, Dr. William Douglass, was too frank to permit us to think that more than one of these is really pursuing theological studies, the rest being young boys taking general subjects and looking toward theological work later. All together, therefore, we were able to hear of but eight young men now studying for the work of the ministry.

Practically all of the missions use freely the educational method for children. In Madrid a remarkable German family, Flidners, have built up a great system of lower schools and a school of high grade in which they are training hundreds of boys and girls. The pity of it is that just now their superb property is under the cloud of a mortgage of \$60,000, incurred mainly on account of the collapse of German support and of the mark when it was contributed. The Jesuits are eagerly waiting to gobble it up and advertise one more protestant failure. The elder Flidner, who founded this work, has left behind him three sons and two daughters who are giving their lives to the cause of the gospel in Spain. The work was supported by a special independent organization, and is just one more illustration of the precarious life of such works. Strenuous efforts are making to save it, and one prays for their success.

The Workers

We conferred with the official heads of the several missions and sought to learn from them all. We are indebted to them for many courtesies and very great help. They are fine Christians, and honored us with kindness and confidence. Their task is heroic and pathetic. In 1868 the Revolution seemed to have swung Spain into a new day of religious and political freedom. The hour for evangelism seemed to have struck. There was a rush to take advantage of it. Enthusiasm prevailed. There was a great beginning. Then quickly came the reaction. Religious freedom was revoked and toleration has been often scant. At least three notable martyrs have paid the price of life in the effort to lead their people into freedom. Spain is the last stronghold of mediaevalism and so of religious and political bondage. The Catholic Church glories in Spain, and glories in her shame. Illeracy is sixty per cent. Superstition is supreme. For months, beginning last summer, the Church has carried an arm of Francis Xavier from city to city throughout the country for "veneration of the faithful." They closed the holy pilgrimages at Barcelona while we were there, and at last deposited the "sacred relic" in a convent, to repose until it shall seem wise to give it another pilgrimage. It was attended by "His Eminence Cardinal So-and So"; a great parade was organized to meet it at the station and to attend it in its transportations about the city from church to church. City officials honored the occasion with their presence. The daily press gave large space to reporting the affair. At Madrid, we were told, the royal family sent one of their carriages to take part in the procession.

One of the features of the daily press is notices by devoted friends of the anniversaries of the death of loved ones, with request for prayers for the repose of their souls. I noted one case in which it was stated that the deceased had been dead four years, and earnest request was made for prayer for his deliverance from purgatory.

The Evangelical Message Needed

Surely the evangelical message is needed. If one asks why so little progress has been made in

Spain, the answer may not be easy, and should be attempted with modesty, surely by one who has made but a ten days study of it on the ground. At the bottom is a strangle hold of the Jesuits on the minds and the life of the people. The illiteracy and the superstition, that are freely played upon, help. The severe limitation on evangelical activities count for something, most of all perhaps because they have engendered overmuch caution in the workers. One could not resist the impression that there is too much reliance on the indirect method of work and too little aggressive pressing of the message of salvation on the individual and on the public. There have been too many independent, poorly supported and eccentric efforts resulting in failures and strife. Evangelicalism has not always been able to show its best.

No great popular movement is soon to be looked for, but there are reasons for thinking that wise and energetic work could make a worthy showing in Spain now. I was unable to learn from any one of a spiritual movement within the Catholic Church. Evangelical missions seem to be the only hope. Surely the Spanish people present us a challenge to our best.

The People and Their Ways

Romance and history are all about one. The appearance of most of the country in the late fall is not inspiring. The country was long ago denuded of its forests, and only in the northern part are there the least signs of efforts to restore them. There is no wood for building, and for fuel they husband carefully all the prunings from the millions upon millions of vines, the waste from the olives, figs, date palms, the grass and weeds from the gardens. Houses constructed of rude stone, concrete, and mud, and all covered with tiles or earth, predominate, save in the great cities, and are not wanting even there. Dugouts are frequent, and we saw a great hillside filled with pueblos, as well as occasional homes cut into smaller hills.

The lot of the average man impresses one as being very hard, and of those below the average one dare not speak. The country abounds in sheep and goats, and blacks for some reason are much preferred. Tiny burros are greatly in use in country and in city. They were most attractive when bulkily laden with market truck, in the midst of which was the good farmwife, seated over the little fellow's hips to save his back. When hitched in the lead of a tandem team of from two to four mules the burro comically took his task seriously and honestly, pulling his best through the mud. And there are streets of mud, especially in Madrid, miles and miles of them. One of them we saw congested for half a mile with heavy auto-trucks, ponderous bull carts, street cars, all in confusion such as I had never witnessed elsewhere.

Brother W. E. Hardy, from Mississippi, attending the Louisville Seminary, has been called to Bedford, Ky., and moved to his field of work.

The pastor of the Baptist Church at Bastrop, La., writes that most of the news sent out from Mer Rouge about the riotous situation there is "pure bunk". We have not read the reports in many papers, but that is exactly the impression we got in reading the reports of the Commercial Appeal special correspondent.

Dr. R. B. Gunter requests that all money for European Relief be sent to him designated for Relief; but that no boxes of clothing be sent to him. Miss M. M. Lackey will furnish shipping tags with directions for shipping boxes, all of which go direct to New York.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
 MISS JENNIE WATT, *6th Vice-President*, Columbia

MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. L. MARTIN, *2nd District*, Indiana

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

December 19, 1922.

Dear Council Friend:

In my last letter I told you of the proposed trip to China and Japan by Mrs. McLure and me. Recently the following statement has been received from Mrs. McLure: The thrill of the wonderful plan of the W. M. U. Training School Alumnae Association for giving me the trip to China and Japan was so great that for a while I was overwhelmed and easily lured into the belief that I might go. Time and careful thought have brought me to a different conclusion and, deeply as I appreciate this great honor, I must decline it. Some one has said 'God gave us memory that we might have roses in December.' The brightest rose in all my December bouquet shall ever be the generous and loving thought which moved the alumnae of our dear school to so generously offer the trip to me. God bless them with abundant blessing. My girls have ever held my heart and now it is a heart filled with a rare and unspeakable gratitude."

Well do I know how sorry you will be to know that Mrs. McLure has thus decided. Of course the trip will lack the choice blessing of her companionship, but at her request and after careful thought I have decided to try to carry out the original plan so far as I am concerned. The W. M. U. Executive Committee graciously offered to let my salary continue during the furlough months, but I could not accept this. I feel about this as I did about the traveling expenses that I want it all as a gift from the estate of my dear father and mother. I know that you will help me to make this clear to any one who might think, especially in these days of financial strain for the mission boards, that it was costing the Union anything for me to go. The money thus released from my salary can be used to supplement office help for Miss Winfield and Union representatives' travelling expenses so that Miss Mather and Miss White will not have to travel more than usual. As I said in my October letter I do not know just when I will sail or by what route but certainly not before July.

In the January issue of Royal Service please study very carefully pages 34 and 35 and along with them please study the first quarterly report of the W. M. U. treasurer as given in the October issue, pages 34-35 also. The first quarterly total was only about one-fifth of what it should have been if the year's apportionment of \$6,719,934 is to be systematically raised. Similarly, the total for the second quarter is less than one-fourth of its proportionate aim. This carries over into the third quarter \$2,606,818, making a combined aim for the third and fourth quarters \$5,983,442. You see that this is very nearly 6 million dollars to be raised in 6 months, or is it easier to think of it as one million a month? Southern Baptists have averaged a million a month for the past three years. Will we as women and young people be able to do it? We will if we pray believing and give proportionately!

In this connection the thought comes: of the 500,000 people who have joined our churches during the past three years surely 250,000 are women and young people. If each one of them will

give \$6 in January to the Campaign and \$6 in February, \$6 in March and \$6 in April they will before May 1 give \$6,000,000 (250,000 times \$24 equals \$6,000,000). Thus our total W. M. U. aim for six months would be realized!

Of course we know that all of them cannot or will not do this, but our W. M. U. Executive Committee recommends that during the next four months we have as one of our slogans: "Try to Give or Get \$24". If any one who has already pledged to the Campaign gives the \$6 extra each month for the four months the \$24 will of course count in advance upon next year's payments by that person. Won't you give as much publicity as possible to this?

Yours in Christmas greetings,

KATHLEEN MALLORY.

HAS THE OBSERVATION OF FAMILY PRAYER DECLINED?

From observation, and from hearsay, it seems all too true that the family altar has been removed—and why?

Many of God's children date their conversion, or the cause, back to the time when as children they knelt, with their parents at the family altar, and there, poured out their hearts to God. Were this the only result, it would be reason enough to establish and maintain this sacred shrine; yet it is but a part of the whole.

Consider what prayer, itself, means to the child of God:—The uplifting, radiant atmosphere with which the day, begun with prayer, is surrounded; the peaceful rest and nearness of Christ at the twilight hour; the sweet helpfulness and fellowship among children, and its influence upon them in after years; the solving of problems in the right way, and last and best, the promise of Christ's blessing and His presence.

Were these to be obtained with money, would there be more applicants? But since it is freely bestowed upon those who are devoted servants of Him, from whom all things, good and beautiful, come, are we to despise it?

Christ gathered His disciples about Him for prayer. Are we following in His footsteps? Do we gather together our household—large or small—to thank God daily for His blessings and seek the comfort only His hand can bestow? We are giving Satan charge of God's altar when we read fiction, go to a show, or yea—even work—when we should be upon bended knee together, before Him.

In the Record of November 9th is an article on "Woman's Responsibility for Prayer Life in the Home." It pictures, truly, a mother's influence.

Baptist women—Baptist mothers, if it is woman who is the key to the restoration of the family altar, will you not put far away self-consciousness, that great hindrance, forget the words "if" and "but", and bring your loved ones about you today in prayer to Him, in whose strength we can do all things.

MRS. S. D. BUTLER.

Sturgis, Miss.

TO PERSONAL SERVICE LEADERS

I know you enjoyed the study of last Sunday's lesson, (Dec. 31) Dr. Dargan published in the Teacher, instead of the review of the lessons, a special lesson on Baptist benevolent work. It is encouraging to Personal Service Leaders that it has seemed well to have a lesson of this sort, corresponding to the missionary and educational days.

The lesson is taken from the vision of judgment and the reward which Jesus gives in Matthew 25.

In noting some of the things mentioned by Jesus as good deeds, feeding the hungry, giving water to the thirsty, clothing the naked, hospitality to strangers, visiting invalids and prisoners, receiving children in his name, preaching the gospel to the poor, we know that these are works that one does not have to be rich nor learned nor brilliant to perform. Any of us can do any of these things. They do require good hearts. Jesus made much of lowly goodness, perhaps because he thought we might otherwise neglect it.

We must not fail to emphasize private and personal acts of goodness.

We must not run to an organization with every case of need. The Good Samaritan did not go out and organize a board of Charities to take care of the wounded man on the Jericho road, because the need of the man had to be attended to then and there.

The deeds of mercy on a large scale must be done co-operatively. If one man has lemons, another sugar, another ice, and another plenty of pure water, they cannot have any lemonade unless they get together and each adds his share. Who of us could found and endow a college, who could operate an orphanage? It takes a rich person to do any of these things. But almost anything in a financial way is possible to people who enjoy moderate means, if enough of them will work together. In this way Southern Baptists have built and are supporting twenty-one orphanages and twenty-five hospitals in our own land, and scores of others in foreign mission fields. A percentage of our campaign money is used for benevolent work.

"Ye did it unto me." It is a wonderful thought that Jesus counts all our good deeds as done to himself.

I have quoted in part from Dr. Chas. L. Greaves, and Dr. Carver says, "This is an urgent part of the Christian program today. We have only well begun to feel the responsibility and the advantage of this phase of the enterprise of the churches of the Lord. Hospitals and orphanages, social ministry and the provision for aged and infirmed ministers and for the indigent poor of all classes, these are works that we can no longer look upon as outside our 'definite work'. They are to be a distinctly integral part of our plans and programs. We are to work for the conditions here that the Scriptures tell us are to maintain when the New Jerusalem has come down out of heaven to occupy the earth. We are to seek to have God's will done on earth, in all the relations of life."

MRS. HENRY F. BROACH.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

A WORD OF APPRECIATION

During the year 1922 it has been the privilege of your secretary to serve in many new fields as well as to revisit some of the fields of former labor. I have met many old friends and have added to my list many new friends. I call you friends because you have been a friend. You have lined up with me in my plans and have co-operated with me in putting into effect my plans and I am grateful to you for it. I feel that we understand each other better and can enter the new year as better comrades in the work. It has been impossible for me to accept every invitation; I wish I might have, but there are too few weeks in the year, and some how it seems impossible to make them reach as far as we would like. We had a good year last year but we want to overshadow the past with the future and make of 1923 by far the greatest of all years yet for the propagating of the B. Y. P. U. in our state. I thank you for your interest and help and covet your continued co-operation.

We are glad to have a letter from Brother C. A. Thompson of Bowmar Avenue Church, Vicksburg, saying that they had organized an Intermediate B. Y. P. U.

One good pastor writes that when they organized their B. Y. P. U. he questioned the idea of electing a girl as president, but they did and now he is thoroughly convinced that a girl can be president, for the one they elected is "doing things" and the B. Y. P. U. is progressing splendidly.

Word comes from First Church, Greenwood, that they are organizing a Junior B. Y. P. U. right away. We hope to be able to report this new Junior Union right soon.

You will be interested in the survey and statistics given in the last ten pages of the B. Y. P. U. Year Book. If you haven't gotten yours yet, hurry up and order it.

The Branch Church Organizes an Intermediate B. Y. P. U.

The Branch B. Y. P. U. was organized October 29th and 22 members were enrolled. The following officers were elected: Hattie Mary Willey, Leader and President; Mrs. R. L. Smith, Vice-President; Irene Willey, Secretary; Mrs. C. R. Peagler, Librarian; B. C. Measells, Chorister; Mrs. B. C. Measells, Pianist; Social Leader, R. L. Smith; Missionary Leader, Mrs. W. F. Willey; Group Captains: Bessie Clyde Willey, Tennie Massey, Lizzie Massey, R. L. Smith.

Great enthusiasm is manifested every Sunday and each group tries to make its program the best. All topics are discussed enthusiastically. We gave a Tacky party at the school

house the night of December 9th and \$25.00 was turned into the treasury of our Intermediate B. Y. P. U. **HATTIE MARY WILEY.**

The Selma Rhodes B. Y. P. U. of West Laurel

The Selma Rhodes B. Y. P. U. of West Laurel, Miss., met and elected the following officers for the coming year: Ernest Price, re-elected President; Mary Moody, Vice-President; Gladys Walker, Secretary; Lena Hendry, Corresponding Secretary; Bessie Hughes, Pianist; Leva Valentine, Chorister; Leva Valentine, Quiz Leader; Jessie Mae Hooks, Treasurer; Band Leaders: Margaret Harrison, No. 1; Mary Gault, No. 2; Hilder Valentine, No. 3.

We are going to be 100% in the Study Course that will begin January 14th.

We mailed a Christmas Box to the Young Lady Missionary from our Church for whom the Union was named.

ERNEST PRICE.

Burgess, Lafayette County, Organizes Intermediate B. Y. P. U.

On Sunday, December 24, the President of the Lafayette County B. Y. P. U. convention had the pleasure of assisting in the organization of an Intermediate B. Y. P. U. at Burgess, in that county. The B. Y. P. U. spirit is growing rapidly in Lafayette county and we hope to make the young people's work in it as good as there is in the state. We have only recently organized into a county convention but we have already seen the advantages of it.

W. M. TAYLOR.

The Marion County Baptist Convention B. Y. P. U. Program, Held With Improve Baptist Church Sunday, Dec. 31, 1922

A.M.

9:30-10:30 Sunday School—Prof. E. I. Watts, Superintendent.

10:30 Devotional and Praise Service—Led by Mr. M. Pigott, Sandy Hook.

10:45 Enlisting in Daily Bible Reading—Miss Daisy Williams, Edna.

11:00 Sword Drill—B. Y. P. U. No. 2, Columbia, Mrs. G. M. Terry, Leader.

11:15 Parents' Part in the B. Y. P. U.—Miss Eva Fortenberry, Columbia.

11:30 Address—Rev. J. E. Sullivan, Bunker Hill.

P.M.

1:30 Good Music in a B. Y. P. U.—Mr. Mike Fortenberry, Hurricane Creek.

1:45 Enlisting New Members—Miss Mary Watts, Improve.

1:50 What the B. Y. P. U. Means to My Church—Mr. F. Rhymes, Pine Bur.

2:00 General Organization for the B. Y. P. U. and Its Value—Mr. Carl Sills, Foxworth.

2:15-2:30 Officers and Their Duties:

1 President—Miss Helen Kervin, East Columbia.

2 Vice-President—Mr. Mason Robins, Bunker Hill.

3 Secretary-Treasurer—Miss Stella Pittman, Shiloh.

3 Group Captains—Miss Reta Callahan, Kokomo.

2:30 Planning a B. Y. P. U. Program—Mr. I. B. Purvis, Columbia.

2:45 Demonstration by Senior B. Y. P. U. of Industrial and Training School.

What We Propose to Do in This Association for Our Young People—Mr. Errol Smith.

Business Meeting.

Adjourn.

(Any B. Y. P. U. in the county who can give a number of special music come prepared to be called on.)

Ada, Oklahoma

An ex-Mississippian would like to have a word through your valuable paper if you can spare the room. First I wish to extend to you and all the Mississippi brotherhood, both Christmas and New Year's greetings. We have been away from the old home state more than six years, and while we have learned to love Texas and Oklahoma, we can never get away from our "first love". We look forward each week for the arrival of the Baptist Record that we may get the latest Mississippi Baptist news.

Now a word about our little city and the schools and Baptist churches. We have 10,000 population. One of the cleanest, and most charitable towns in the state. Have five ward schools, one high school, and the East Central State Normal. Have two full time Baptist churches. The First Church, Rev. C. C. Morris, pastor. Over 700 members. A Sunday School of around 500 in attendance. The Oak Avenue Church, of which the writer is the humble pastor. We have around 150 active members. An average attendance of 150 in Sunday School, and a good B. Y. P. U. and a fine Woman's Missionary Society. We have been on this field one year, and are planning for another. We have learned to love our people here more than we can express. They have stood by us in a great way. We have never seen people who responded to leadership more heartily. We give God the glory. We have had two revival meetings with this church since we have been here, which resulted in about thirty additions. At the request of the church the pastor did the preaching in both meetings. We solicit your prayers.

J. H. PAGE.

Burrows: "Sorry, old chap, but I am looking for a little financial sucker again."

Bangs: "You'll have to hunt further. I am not the little financial sucker I used to be."

DOINGS OF MISSISSIPPPIANS IN S. B. T. S., LOUISVILLE, KY.

The world moves on and so does our Seminary. Mississippians in the Seminary were made very happy to have with us on Thursday, December 28th, our own dear Professor Sharp, who for thirty-three years helped to convert "pudden heads" of Mississippi College into well rounded Freshmen. Prof. Sharp conducted chapel for us in Norton Hall, and sounded one great note to us, which was to take time to whet our axes. He said that we students will make a mistake if we leave here before getting all they have for us here. Professor said after chapel exercises that he almost forgot himself when finishing his speech and was about to say, "All you pudden head freshmen better tighten up", but he happened to remember he was not in Mississippi College.

He seemed happy to have us Mississippi College boys gather around him and talk over old days. He and Mrs. Sharp were visiting their daughter, Mrs. Margaret Yates. They visited T. J. Latimer and wife while here in the city.

The married students are helping to make life very attractive to us who live in New York Hall, by having us out to dinner occasionally, and seeing how many good things they can give us to eat. On Thursday night, the 28th of December, L. V. Young and wife invited Riser, Rouse, Magee and the writer to dine with them. To a New York Haller, the sight of a table groaning beneath a load of good things like celery, dressed chicken, potatoes, beans, candied yams, bread, butter, hot biscuits, hot chocolate, cake, coconut pie, etc., the sight of it all dazzled us, but in no wise did it destroy our appetites. After dinner we were joined by W. E. Hardy, Mr. and Mrs. Otho Moseley, Mrs. C. D. Thompson, a sister of Mrs. Moseley, C. L. Breland and wife, all of whom helped to enrich the occasion with singing and good music. Mrs. Thompson is an expert pianist. Just before leaving we were served to a course of hickory-nuts and popcorn.

It was good to be there.

A. A. KITCHINGS.

A negro employed at one of the movie studios in Los Angeles was drafted by a director to do a novel comedy scene with a lion.

"You get into this bed," ordered the director, "and we'll bring the lion in and put him in bed with you. It will be a scream."

"Put a lion in bed with me!" yelled the negro. "No, sah! Not a'tall! I quits right here and now."

"But," protested the director, "this lion won't hurt you. This lion was brought up on milk."

"So was I brung up on milk," wailed the negro, "but I eats meat now."—Ex.

DAY A WEEK TO PAY TAXES

Roger Babson Says We Pay One-Sixth Total Income To Meet Levies

Wellesley Hills, Mass., Jan. 6th.—How much of your productive time during 1922 was used in paying taxes?

Roger Babson, the Statistician answered the question, today, in a statement that shows the equivalent of one day each week spent to meet the direct and indirect taxes that nation, state, county and city levy.

"One hour and twenty minutes of each business day—or one entire day a week—is demanded of every able-bodied person in the United States to maintain government," says Mr. Babson. "That is the lesson of a recent analysis showing that one-sixth of our national income goes for taxes, federal, state and local. The amount divides almost equally between national taxation and the expenditure for state and local purposes. The question is not, therefore, one of any particular party politics.

"This habit of 'getting the Government to do something about it' is one of the most costly and wasteful ideas that we Americans have developed. It has grown upon us since the war. We became accustomed to things then that would not have had consideration before. Now we are exceeded by one nation only, Great Britain, in our cost of being governed. There the 'unemployment doles' and other legislation put forward by a stronger labor vote have exceeded anything attempted here as yet. But this tendency must be checked abruptly if American business is to survive in the competition which it faces over the next five to ten years.

"Because any one individual does not see the tax collector, he thinks perhaps that he does not pay, but he does pay just the same. Taxation costs represent an item of overhead in everything that any one buys, consumes, or uses in process of working up to a finished product. The tax burden is inevitable. There are a certain number of potential labor hours represented in the individual making up any community. The number of these labor hours which it takes to protect his property make safe his home and educate his children are just so much taken away from the possibility of establishing that surplus of wealth upon which the community thrives.

"The truth of this situation was perfectly clear in the old days when every man in the community was called on for five days' work on the roads a year in lieu of taxes and when the 'night-watch' was maintained by periodic service of the townsmen. How would you like to go out and patrol a police beat one day each week, year in and year out? Or how would you like to take your turn as a member of the fire department one day in every six? This would be our lot if we paid our taxes in the old way today. Or, applying it to road work—nearly sixty

days' service on the roads would be required instead of five.

"What wonder living costs are high when this toll comes out ahead of the productive capacity for benefit of the community. The actual taxation does not tell the whole story. Costs of collection, particularly under our system of Federal taxation, sometimes treble the amount actually received by the Government. Any move to restore excess profit taxes or special classified levies on trade is bound to make the situation worse.

"We should be able to make the people understand that fads and frill all cost money. It is all right to be progressive in our ideas but it is not always true that 'progressive' legislation means an improvement over the old way of tending to our business at home. The country was swept by the cry for 'more business in Government' and 'less Government in business.' We have not as yet succeeded in edging Government very far toward the door of the business office.

"A step toward remedying the condition of burdensome taxation which now hampers business would be to let everybody know when they are paying taxes and how much.

General business as reflected in the index of the Babsonchart shows activity at 1 per cent below normal—an improvement of 1 per cent over last week.

The Program for the Tate County Baptist Association for 1923

The Executive Committee of the Tate County Baptist Association has arranged to give every fourth time church in the Association one extra service one Sunday afternoon in each month through August during the year 1923. These extra services will be conducted by the laymen and lay women of the churches of the Association. These special services will be held on Sunday afternoons at 3 o'clock. A year book is being gotten out by the committee and it will be distributed in a short while in which the program for each church will be given.

Then the committee has planned to hold a series of Bible Schools in central points in the associational territory during the month of April. One of these will be held at Tyro, another at Independence, another at Arkabutla, another at Coldwater and still another at Senatobia. The Schools in the country churches will be held first and then in Coldwater and Senatobia will follow. It is the plan to make the Bible School in Senatobia a real Bible Conference.

Again there will be put on in every church in the Association a special training service of at least one evening prior to the Annual Encampment during the month of July. The Annual Encampment will be held about the 22nd to the 28th of July in Senatobia. The special training services in the churches should prove a great blessing to the churches in their work.

The Executive Committee is also planning to help all the churches

which have no Sunday School, nor Women's Missionary Society, nor B. Y. P. U. to organize these during the year. In other words, the churches which have these organizations are going to help the other churches during the year organize for such work.

Then the Executive Committee and the pastors of the Association are going to try to conduct a simultaneous Evangelistic Campaign in all the churches of the Association during the month of August. And an effort will be made to get all the colored Baptist churches within the territory of the Association to put on the same kind of campaign at the same time. This will mean that all the Baptist churches in Tate county will be engaged in soul-winning at the same time.

MOORHEAD BAPTIST CHURCH

The Moorhead Baptist Church is closing the greatest year's work in its history. This year also closes the third year of our present pastor, Reverend C. S. Wroten, has been with us, and the church having unanimously and enthusiastically called him for another year, and as a token

of our appreciation for his earnest, active, constructive and noble work, we have increased his salary \$400.00, besides having paid, or arranged to pay, a back salary of more than the above increase. His salary for 1923 having been subscribed, with the contributors giving their checks in advance for the payment thereof.

There has been more than ninety additions to the church this year, of which number, seventy-five were for baptism. There has scarcely been a Sunday this year that the pastor has not received new members into the church. Under our pastor's leadership the church has been thoroughly organized. We have three Baptist Young People's Unions, we think among the best in the state. Three new Deacons having been elected by the church, and everything seems to be favorable for even a better year's work next year than we have had this year.

A MEMBER.

Offer You \$48 a Week and a **Quick** TOURING CAR

We want men and women as local representatives to demonstrate and take orders for Comer All-Weather Raincoats. New offer enables you to earn \$48 a week and Buick touring car. No experience necessary. Write quick. Comer Mfg. Co., Dept. W-71, Dayton, O.



HASTINGS'

This great new Seed Book, better and more valuable than all before, brim full of necessary information, new and up-to-date, for success in 1923 farm and garden work. Hastings' Seeds have long been the "Standard of the South." This beautiful new Seed Book lists all good seeds, bulbs and plants. It is free. Write for it today.

H. G. HASTINGS CO.

ATLANTA

"The South's Seedsmen"

GEORGIA



HASTINGS' SEEDS

Catalogue No. 63

H. G. HASTINGS CO.
ATLANTA, GEORGIA

SEEDS

"BIBLE EVANGELISM"
New Book by W. W. Hamilton

Most Helpful to Pastors and Evangelists
Price, Cloth 60c, Paper 30c

Adopted By Baptist Bible Institute
For Classes in Evangelism

Published and on sale by

Commended by Woman's Missionary Union
For Mission Study Classes

Baptist Home Mission Board,
1004 Healy Bldg., Atlanta, Ga.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Note—After two months illness, being confined to his room, most of the time in bed, suffering from dengue fever, augmented by a very large and severe carbuncle, from which the suffering was intense, the editor of this column is gradually working back into harness again. The few paragraphs furnished in this issue will aid in keeping the cause of prohibition before the readers and as the writers strength returns, he hopes to make the subject matter more interesting. T.J.B.

Early in October two Federal Prohibition Agents were shot down in Pasco County, Florida. Mr. J. V. Waters, one of these, had his brains shot out by a load of buckshot, while Mr. A. F. Crenshaw, the other, had his body literally riddled with thirty-seven buckshot. All this was done from ambush supposedly by moonshiners. These were both Christian gentlemen, the former a Methodist, and the latter a Baptist.

Only a short time since two of our good men were shot down while making raids on moonshiners. Mr. Joe P. Owen in Leake County, and Mr. Jas. G. Buchanan, in Lauderdale. They were both carried to a hospital where the former died of his wounds, while the latter recovered and is back at work again.

These instances show the extent to which lawlessness prevails in our land. Such characters as these murderers are a standing menace to any community, county, state or nation. Such occurrences should stir the righteous indignation and the

highest activities of every good citizen in the nation until the law-abiding element shall present a solid front against such atrocities. These things are going to be repeated straight along until the law-abiding and God-fearing element of our people awake from their sense of security and invest freely and continuously of their thought, time and means to aid the Anti-Saloon League and the Federal and state authorities in their fight against the liquor interests.

The exigencies of the case are such that it seems entirely proper to say that because of the few Federal officials allotted to Mississippi, without a more vigorous cooperation on the part of the county and municipal law enforcement officers as a whole. Some of these are doing well; many very little; and a few nothing. The citizens of the state are calling upon all officers of the law to do their full duty to uphold the majesty of all our laws, but especially at this time the prohibition laws which are in their infancy and on severe trial.

Whether prohibition in its present form is final or not, what it did is final. It abolished a commercialized liquor traffic that lined up with a commercialized political traffic, and those two evils have gone beyond hope of return. The evil was monstrous, and it may be that the remedy was monstrous too, but it was sufficient; it will hold until the last remnant of the old system is dead. The best thing to do, there-

fore, is to respect the Constitution of the United States. The prohibition amendment was the result of 75 years' deliberation on the part American people. The "silly season" with regard to the new order of things is past. It is time to insist that the fundamental law of the land be accepted as such.—Henry Ford.

Can you look the world in the face and say truthfully—I am trying to do my best? Then, you are a happy person.

Did you say you tried to do your best to be at Sunday School last Sunday? Prayer-meeting Wednesday night? TO ATTEND CHURCH EVERY SERVICE? To speak to some struggling one who is having a hard time in life?

LOOK—LISTEN—STOP—CONSIDER! You fathers and mothers, older sisters and brothers, do more to kill the 100% record of your class and department than does the cradle roll—Beginners, Primary, Junior and Intermediate Departments put together. Shame.

1922 is gradually passing away; in a very short time it will be past History. As your friends read the pages you have written will they be inspired by the writing, or will they be discouraged by your failures all on account of your indifference to worth while things? Have you met your obligations as you promised or as best you could? Did you put God first in your thinking, in your doing, or did you give Him the last place? Did you pay for your groceries, your dry goods, your household goods, your doctors, your rents, your taxes, FIRST—and then you said if there is anything left I'll give to God?

Our greatest obligation to God or man,—is to make this world better, by being better ourselves.

Your Money Should Work

Every surplus dollar you have can be made to work for you by placing same on deposit in our Savings Department. Here it will earn you 4% compound interest, and will be available for use in your time of need.

Mississippi's largest bank, with more than Nine Thousand satisfied customers, invites your banking business.

The Merchants Bank & Trust Co.

"The Guaranteed Bank"

JACKSON, MISSISSIPPI

J. M. Hartfield, President

O. B. Taylor, Vice-President

JOHNSON'S FOOT SOAP
ACTS LIKE MAGIC
ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET
25 CENTS — ALL DRUGGISTS

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

SUNDAY, JANUARY 14th

The Southern Baptist Relief Day

as authorized by the

SOUTHERN BAPTIST CONVENTION

IN THE SUNDAY SCHOOL

FROM THE CHURCH

FOR NEAR EAST---

Russian and European Baptists

Forward all collections through the regular channels, but designate it for Relief

SUNDAY SCHOOL BOARD

FOREIGN MISSION BOARD

"FORGIVENESS OF SINS"

"The wages of sin is death." God cannot lie. Therefore, God cannot forgive a sinner of his sins as long as the sinner is not justified. A sinner (I mean an unsaved man) may be ever so sorry that he has sinned, he may cease from sin, turn his back on sin, and with great zeal and earnestness pray God day and night to save him from his sins, and on account of his great zeal, and earnestness he may escape the pollutions of the world, and become a man of great morals, and build a character unquestionably good, to the extent that men will say he is a good Christian, a zealous Christian, and men may envy his life of upright morals and yet this man may not have ever repented toward God. So many people get the wrong conception of repentance. Repentance toward God is a "change of mind." It is seeing yourself just as God sees you. That is as a condemned and justly condemned sinner. A man who has repented toward God is not so much occupied in being sorry that he has sinned, as he is troubled over the realization of the fact that he is condemned and justly so in God's sight. He is not praying to God for forgiveness, for he recognizes the fact that God cannot forgive him and his hope is lost in the very act of repentance. He may pray for God's mercy yet he realizes the fact that God would be just without mercy in sending his soul to an eternal hell. So in that helpless and hopeless condition when he lifts his eyes in faith to Jesus Christ and trusts Him for salvation, then instantly God justifies him. God can not forgive him of his sins until first he justifies him. He must become a justified sinner by faith in Christ, before God who is a just God can forgive his sins. God never forgives an unsaved man's sins. It is only the children of God, those who are saved, justified, by faith in Christ, regenerated, born of the Spirit, that God ever forgives. We are "justified by faith" (Rom. 5-1). Our faith is counted for righteousness, when we believe on Him who justifieth the ungodly (Rom. 4-5). "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3-26). He may be an unforgiven sinner, yet justified. Then the all-important question comes: How can God be just and the justifier of an unforgiven sinner who has trusted in Jesus Christ? Let Paul answer: "Being justified freely by his grace through the redemption that is in Christ Jesus. (Rom. 3-24).

"Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3-13). The law kills, we see that in repentance, grace makes alive, we see that by faith. "Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith (Gal. 3-24). So, when the sinner sees his just condemnation in repentance, and his just justification by faith in Christ Jesus, then he for the first time is in an attitude to be forgiven

of his sins. Notice it is the Father who forgives sins. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3-26).

Until an individual is justified by faith, born of God, he is not God's child, and God the creator cannot forgive the sins of his creatures. If he could have, it would never have been necessary for Christ to redeem. Well, a man may ask, "Did not Jesus forgive the sins of sinners while here on earth in the flesh?" Yes. But he never forgave the sins of unbelieving sinners. They were believing sinners who had been justified by faith that he forgave.

It was when Jesus saw their faith, that he said unto the sick of the palsy, "Son, thy sins be forgiven thee" (Mark 2-5). So, we plainly see that justification is one thing and forgiveness of sins is another thing. And that it is the unforgiven believing sinner that is justified, and it is the justified believer who is forgiven of his sins. Then the question arises, How may God, the Father, be just and forgive a believer of his sins? Read the 4th and 5th chapters of Leviticus and you will find that the Hebrews sins were forgiven him only after an atonement had been made for his sins by the priest and the atonement was made by blood. So God is just to forgive our sins by the atoning blood of our high priest Jesus Christ.

J. E. HEATH,
Duck Hill, Miss.

GEORGETOWN SUNBEAM BAND

With the ladies of Mrs. Aelias Maxwell and Mrs. Hudson have done a great work this year for the Thanksgiving offering we sent a box to a poor family next door valued at \$20.00. Their Christmas box went to the Baptist Orphanage which valued \$18.00.

There was a program given at Georgetown Baptist Church on the third Sunday night in December by the Sunbeams only, after which a "free will" offering was taken by three little sunbeams and this offering cleared all expenses on our Christmas box.

We feel very proud of our little Sunbeams. We are trusting in God to help us do a greater work another year.

THE COMING OF THE LORD

"The Last Prayer in the Bible, 'Behold I Come Quickly', and the Last Prayer in the Bible, 'Even So, Come Lord Jesus'", was Brother Ben Cox' subject at the morning service, at Central Baptist Church recently.

Among other things he said, "There are 30,000 promises in the Bible. I am afraid we do not possess one-tenth of them. Some Christians I fear, do not possess a tenth of a tenth, 300, and some not even a tenth of a tenth of a tenth, 30. Once in a while you will find a professed Christian who can not grasp for his own practical possession, a tenth of a tenth of a tenth of a tenth which would be 3 of the 30,000. Peter calls them 'exceedingly great and precious promises.' Notes are valued according to the ability and veracity of the

maker. According to this standard, God's promises are wonderfully valuable and important.

No promise in the Bible is more important than the last promise, "Behold I come Quickly." Many prophecies were fulfilled at the first coming of Jesus, and we have no reason to believe that the promises concerning his second coming as king will not be fulfilled. He was rejected as a Savior but he will not be rejected when He comes as King, for the Bible plainly states that every knee shall bow, "and every tongue confess."

Much depends upon the Lord's coming for Christians. We have no hope of the resurrection of the righteous until He comes. We have no hope of meeting our dear love ones who have died until He comes. The Christian has no hope for the crown of reward until He comes; he has no hope for complete satisfaction until He comes. "I shall be satisfied when I awake in thy likeness." There is no hope for world peace until the Prince of Peace comes and takes charge. There are those that claim that this promise and prophecy has failed of fulfillment. I remind all such that we cannot judge the Lord according to our annual calendars and our watches and clocks. We must not forget that "one day is with the Lord as a thousand years, and a thousand years as one day." The Bible teaches Jesus will come and claim His bride as soon as the last member has been gathered into the body of Christ. There are many of us who hold that if the Christian in the early day had not gone off into formalism and worldliness, the bride would have been gathered in before, and the Lord would have come.

The most intense missionaries in the world have always been those who believed in and were looking for the second coming of Christ and were doing all they could to hasten His coming by missionary effort at home and abroad.

Arcola

We are here instead of Oklahoma. It seems that the Holy Spirit hindered me as it did Paul. I am to serve Arcola two Sundays and Burbon and Avon one Sunday each.

We arrived here yesterday and the people seemed so happy to have us here they have never had a pastor to live on the field, they gave us a reception at the Church last night, and at the close of the exercise they gave us such a pounding as only the Delta people can. Everything in the grocery line and in abundance, 38 different articles. We certainly enjoyed the get-acquainted meeting and so thankful of the gifts.

Yours to serve,
J. T. UPTON.

"So poor old Joe is dead and all through a practical joke."

"Good Lord! How did that happen?"

"Oh, he was in Dublin and stuck his head out the window and yelled 'Fire!'"

"Well?"

"That's just what they did."

MISSISSIPPI ITEMS FROM

S. B. T. S., LOUISVILLE, KY.

The Mississippi bunch had their annual social affair on Friday night the 15th of December, at Walnut Street Baptist Church. It was carefully planned and carried out to the happiness and satisfaction of all who attended.

If you want something well planned and well executed get Miss Bucy and Miss Tomlinson. You will not be disappointed.

The affair was an indoor "field meet." The crowd was divided into three groups designated as "North Mississippians," "Central Mississippians" and "South Mississippians." Over these groups as captains, were "E2" Ballard, Nat Parker and John L. Slaughter.

Each contest was marked by a roar of laughter and good time. Time and space forbid details but all Mississippi would have felt proud of Tulley's ability to stand on tip toe and eat a suspended dough-nut, without the aid of hands. Mrs. L. V. Young was a close second to him.

Dr. Eager was our judge of contests and when the games were over he announced that Ballard's North Mississippians had won the highest number of points.

After a course of delicious refreshments, all of us came away feeling glad to belong to the Mississippi group.

We hope that all of you back home have had a joyous Christmas. Our weather man here says we had the warmest Christmas since 1893. Our weather was delightful indeed.

We are now on the eve of second series of examinations. Of course, this means interesting days before us.

A. A. KITCHENS,
State Reporter.

EAR SHELLS DEAFNESS

A new efficient aid for deafness. No trouble to use; can be used continuously; no batteries; no cords; no headbands; no expense; is inconspicuous.

Dr. C. E. STOKOE, 577 Central Bldg., Los Angeles, Cal.

Asthma



The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night. Introduced in 1879.

Vapo-Cresolene

"Used while you sleep."

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.

Send for descriptive booklet 48B.

Sold by druggists

VAPO-CRESOLENE CO.,

62 CORTLANDT ST., NEW YORK.

ch had their
n Friday night
er, at Walnut
It was care-
ried out to the
tion of all who

ing well plan-
get Miss Bucy
You will not

indoor "field
s divided into
ed as "North
ral Mississip-
issippians."
captains, were
rker and John

arked by a roar
time. Time
s but all Mis-
felt proud of
nd on tip toe
ugh-nut, with
Mrs. L. V.
second to him.
udge of con-
nes were over
llard's North
n the highest

icious refresh-
away feeling
e Mississippi

ve of second
Of course,
days before

CHENS,
e Reporter.

FNES

or deafness.
be used con-
; no cords;
se; is incon-

77 Central
s, Cal.



ed at night.

ne

you sleep."
for bron-
spasmodic
bronchitis.

let 48B.
E CO.,
W YORK.

East Mississippi Department

By R. L. Breland

Board Meeting

The Executive Board of the Neshoba County Baptist Association met at Linwood church December 30 and 31, 1922. There was a good turn out of the members considering the unfavorable weather. The community turned out exceedingly well. Elder H. T. McLaurin preached a splendid sermon on support of the pastor. Brother W. N. McLemore, of Union, addressed the Board in behalf of the Indians of East Mississippi, also on the question of Neshoba county erecting a ministerial cottage at Clarke Memorial College. The Board decided to urge the State Board to give more attention to the Choctaw Indians, asking that Board to send some one of our local Indian preachers to preach to a settlement near Sandersville and to help in trying to reach the Bogue Chitto Indians of Neshoba and Kemper counties.

The Executive Board voted unanimously to raise \$450.00 to be used in the building of a ministerial cottage at Clarke Memorial College, to be known as "The Neshoba County Ministerial Cottage", and to be used by the married ministerial students attending said college. Plans were put on foot to raise the money right away. Those present were enthusiastic for the cottage and will give it their hearty support.

Saturday night Elder John W. Jones preached a splendid sermon on progressive church work including tithing as the Scriptural plan. Elder Hughston Johnson, of Mt. Carmel church, led the devotional Sunday morning in a splendid manner. Brother Johnson was recently licensed to preach. Dr. P. I. Lipsey came to us on Sunday and delivered two powerful sermons, one on systematic Kingdom work and the other on our denominational literature. He did much good while in our midst. Come again, Doctor Editor.

Elder H. T. McLaurin spoke on our Mississippi program for 1923. We feel some way that the enthusiasm kindled in this meeting will enable Neshoba county to go over the top in a great way this year. None of our churches will be slackers.

Elder L. E. Lightsey was on hand selling books and securing subscriptions to the best denominational paper in the world, The Baptist Record. He went down to McDonald Monday and in a few hours put the paper into every home in the church. McDonald is one of the best churches in the Association considering its numbers and ability otherwise.

The Board adjourned Sunday afternoon to meet with Center Hill church, three miles east of Philadelphia, fifth Sunday in April.

Notes and Comments

Deacon L. P. Wilson of Neshoba

church is dangerously ill at this writing. May the Lord heal him.

Married—On December 31, 1922, Mr. E. L. Graham and Miss Myrtice Rachel Graham were married, the writer officiating. They live in the community of Beulah church, Newton county. They are of the best families. May they be happy all the way.

Our good Brother J. E. Graham, who has been clerk of Beulah church, Newton county, for a third of a century, has been in very poor health for some time. Brother Graham has done a great work for the Master in his time. He is nearly 80 years young. His good wife, Mrs. Nancy Graham, is a daughter of Elder A. Gressett, who for many years resided in this community, but later founded the A. Gressett Music House at Meridian.

Five counties have agreed to build ministerial cottages at Clarke Memorial College, namely: Newton, Scott, Jones, Union and Neshoba. This is putting money where it will bring in constantly sure and safe returns. Let other counties do like wise. It will pay.

Enlistment Worker McLaurin went with Pastor W. W. Spears to Pearl Hill church, Leake county, last week in an every-member-canvass for church expenses. Every member seen signed up an one Hardshell signed. Surely the Kingdom is coming.

The editor of the Weekly Citizen (Hattiesburg, Miss.) has the following to say about preachers which has a good sound to it:

"The greatest agents on earth for good are our Christian Ministers of all denominations. There is never a movement for the best of humanity but they are in it wholesouled and to the last.

"If the Christian ministers all over this land were removed or should be banished, this nation would not exist in peace a day thereafter, and it would not be long before we would destroy ourselves.

"Yet, we sometimes think the ministers are not provided for as they should be. It has been a long, long time since we have heard a complaint from one of these good men. They never wail or beg. They keep eternally doing their service and living the best they may, all because they love to serve and help humanity.

"Let's take a period off everything else and see to it our ministers have the real comforts of life. This would be one of the best means possible to beat the devil."

Oakland and Center Ridge churches, Newton county, presented their pastor with a nice suit of clothes for Christmas. Brother Sam E. Gilbert was the leader in the move. Such treatment makes pastors feel encouraged and helps. Try it on yours.

The minutes of Neshoba County Baptist Association are out. They were printed by our Baptist Printing Plant, Jackson, Miss. I am more than pleased with the character of

work done. Give this plant a trial. You will be satisfied.

Rev. L. Bracie Campbell of Baptist Bible Institute, New Orleans, is collecting data for writing the history of Baptist Education in Mississippi. If you have information that will help him in this important work send to him as above.

Neshoba

This is an Indian word meaning wolf. Neshoba county was formed out of the lands once belonging to the great Choctaw nation, in December, 1833. The town of Neshoba began its existence about 1905. The church of Neshoba began its existence in 1877. The writer closed his tenth year as pastor of this good church last fourth Sunday. In many ways 1922 has been one of the best years of the ten. The church closed without any debt on its local budget. It owes some on the recent Sunday School addition and the new coat of paint recently put on the entire house, but this is all provided for in good subscriptions. The church was given a quota of \$3,000.00 in the 75 Million Campaign. It subscribed nearly \$3,800.00. And the beauty of it all is that three full years of this amount has already been paid and every cent of it will be paid by the time the five years are out. This year closed by the Sunday School presenting Superintendent C. M. McCraw, who has been holding this position for 14 years, with an \$8.00 Schofield Bible, and the W. M. U. presented the pastor with a splendid overcoat. Both were happy. Rev. L. E. Lightsey was present and the Baptist Record will be read by the church. Some of the finest people anywhere are members of Neshoba Baptist church.

FROM AN EXILE

Editor Baptist Record:

If you will kindly grant me a little space in your columns, I should love to send a New Year's greeting to my friends in all parts of the state. When they learn how I have been moving about the past few months, they may think me somewhat like the "Irishman's flea." Yet no matter how far away I go, I shall always love my home folks back in old Mississippi.

Central Texas is a great section of a great state; and when I have had time to "get my bearings", I want to tell you some things about it. At present, however, I have an acknowledgment to make. I feel that the best way to begin the New Year, is to remember the blessings of the old one.

As many of your readers know, I have been very near-sighted, all my life; and for the past several years, I have been practically out of business as to reading. But, praise the Lord! I can read again, by using a lense. It happened this way:

Communion Ware of Quality
Best materials. Finest workmanship.
ALUMINUM or SILVER PLATE
Send for Illustrated Catalog with
REDUCED PRICES
INDIVIDUAL COMMUNION SERVICE CO.
Room 323, 1701-1703 Chestnut Street, Philadelphia, Pa.

While in Jackson, a short time before leaving Mississippi, Mr. Sam Woods, of the Educational Rehabilitation Board, introduced me to Dr. Posey, that excellent Christian gentleman, and able specialist, of whom Mississippi should be proud. I was so impressed that I consented to have him perform on my eyes, an operation which, a number of years ago, I had refused to allow the celebrated Dr. Finegold, of New Orleans, perform. The Baptist Hospital took care of me during, and after the operation. I had not realized until then, what a great institution this is.

And so, rejoicing in the goodness of God; and in appreciation of my friends everywhere, I wish you all a joyous and prosperous New Year. Let me say, in conclusion, what I feel, that three of the greatest blessings which God has vouchsafed Mississippi, are the Educational Rehabilitation Board, Dr. Posey, of Jackson, and the Baptist Hospital.

Fraternally,

ARTHUR WILLIAMS.

Crannell's Pocket Lessons
Full Bible text for all the International Lessons for 1923, with Analyses, References, and Daily Bible Readings. Vest-pocket size, 2 1/2" x 5 1/2" inches, 287 pages. Strong cloth binding, 35 cents.
The Judson Press
1701-1703 Chestnut St., Philadelphia, Pa.

Skin Tortured Babies Sleep Mothers Rest After Cuticura
Soap, Ointment, Talcum, 3c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

13 WEEKS FOR 15 CENTS
The Pathfinder
INDEPENDENT NATIONAL HOME WEEKLY
You've heard your neighbor praise the Pathfinder, the wonderful illustrated news and story paper published at Washington for people everywhere. This paper is the **Pard** of the publishing world; has half a million subscribers. Check full of just the kind of reading you want. Unexcelled digest of the world's news. Question box answers your questions. Stunts for children; recipes for all. Exciting serial story starts soon. Send 15 cents (coin or stamps) today for this big \$1 paper 13 weeks. You will be more than pleased.
PATHFINDER, 605 Langdon St., WASHINGTON, D. C.

Piles
are usually due to straining when constipated. Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.
Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.
Nujol
A LUBRICANT—NOT A LAXATIVE

FROM THE BAPTIST BIBLE INSTITUTE

We are nearing the end of the second quarter of the fifth session of our school. We have come up to the Christian holidays with the largest enrollment we have ever had for the corresponding period. The student body is a much higher quality on the average, viewed from the standpoint of preparation, than any we have had before. A far larger percentage of our students are college bred, and number among them some of the brightest young people it has been our good fortune to meet.

Our student body consists of three classes of students: preachers, laymen, and women. The institution is designed to prepare Christian workers for all types of service at home and abroad. Great emphasis is being laid upon proper correlation of scholarship and spirituality and upon culture and consecration. There is probably no institution on the earth where so much praying is done by so many people. Out of every class represented here, teachers, students of every branch, tutors the women employees, and the people in their homes, there are prayers going on daily, almost hourly to the throne of the Father. Day by day we make our prayers on behalf of the great objects fostered by our denomination.

In recognition of scholarly attainments and practical achievements three types of degrees have been offered by the Board of Directors: a degree in Christian training, all the work being done in English; a degree in missionary training, where three years' work is required including work in Spanish, French, or Italian; and a Theological degree requiring Greek and Hebrew.

Our regular mid-winter school for Baptist workers will be held here this year from the second of January to the second of February. During each of these four weeks, special emphasis will be laid upon some one phase of our work. The first week is layman's week Dr. J. T. Henderson will speak twice each day. The second week will be especially featured by the Southern Song Leaders' conference, which will be in charge of Prof. E. O. Sellers. We regard Prof. Sellers as holding a place in the very front rank among all the men of his business in the world. The special feature for the third week will be the W. M. U. work. The W. M. U. study books will be taught that week, and that by the most efficient teachers. The W. M. U. week includes the dates January 14-19. Sunday School and B. Y. P. U. Work will especially feature two weeks, the dates, for Sunday School, January 21-26; B. Y. P. U., January 28-February 2.

Those who wish to do a half-quarter's work in the regular courses offered in the Baptist Bible Institute, and those who wish to pursue special lines of investigation in special subjects will have an opportunity to do so during the mid-winter school. As a research library we are tempted to say that ours already

stands unique among the research libraries of the world.

The cost will be the railroad fare, plus \$27 for the four weeks. This includes board, bed, lights and heat, but does not include linen and bed cover. Each person must therefore bring sheets, pillow cases, towels, and one pair of blankets.

REPORTER.

WIGGINS NOTES

In connection with some subscriptions I am sending the Record I am presuming a few notes may be of general kingdom interest.

We, at Wiggins, have closed the old year with many reasons for gratitude, and begin 1923 with good hopes and prospects. During the eight months this pastor has been leading these good people we have seen progress in several directions. Fifty-six new members have been welcomed into our fellowship; Sunday School attendance has improved; two teacher training classes have been taught; one new B. Y. P. U. has been organized (we now have four B. Y. P. U.'s.); all local expenses have been met for the past year; and we have made a right respectable payment on the Seventy-five Million Campaign. We start the new year on a budget plan with a \$25.00 per month increase in pastor's salary.

Many kindnesses have been bestowed upon the pastor and his family by these splendid people. We are grateful and happy and hopeful. We are planning for the future and asking for God's guidance and blessings.

Faithfully yours,

H. D. WILSON.

ANNIVERSARY

The regular three-fold anniversary service will be held at Central Baptist Church, Memphis, January 19th, celebrating the ten year pastorate of Rev. Ben Cox, the ninth year of the Daily Noon Prayer Meeting, and Robert E. Lee's anniversary.

Rev. Ben Cox preached his first sermon as pastor of Central Baptist Church on January 19, 1913.

The daily Noon Prayer Meeting started with eight people in the pastor's study on January 19, 1914. Since which time the meeting has given about a quarter of a million meals, and much money has been spent in helping people in various kinds of trouble. No collections have been taken, and no personal solicitation has ever been made for the benevolent work of the meeting. At this meeting opportunity will be given for testimony by those who have been benefitted by the Noon League.

Also the anniversary of Robert E. Lee will be celebrated and members of all the Confederate organizations of Memphis will be invited to be present.

The meeting on this day will run from 12:00 to 1:00 instead of from 12:30 to 1:00.

GONE, BUT NOT FORGOTTEN

When the Second Baptist Church lost her Senior Deacon, Mr. P. B. Bridges, it was such a loss that it fairly staggered us. Some of us who lived close to him, thought we knew something of his real worth, but alas, we were mistaken, for he was one of God's noblemen.

So calm, so beautiful, so unassuming was his life, that we were unconscious of its full sway over church and pastor, until he had slipped away from us.

I think it can be truthfully said of our brother that he was faithful to every trust committed to him; faithful as a husband, faithful as a father, faithful as a friend, faithful as a citizen, and best of all faithful as God's own man, to his church, to his pastor, and to the whole work of the Kingdom of God. No day was too stormy, no night was too dark, for him to come to the House of God and take his appointed place on Sunday and Wednesday night. I think that next to his own home, and dearest to his heart was the Second Baptist Church.

Brother Bridges was a most painstaking and earnest Bible student. He never came to Sunday School, whether as a teacher or as a student, without thorough preparation. Nights when unable to sleep, he would spend hours with the Word of God, and in prayer. He accepted the Word of God at its face value; doubting God, or any of His promises seemed to be foreign to his make-up.

I can truthfully say as his pastor that he was a man of wondrous vision. When any forward movement was mentioned, Brother Bridges never held back, but always stood on the firing-line, facing the enemy, ready to march. He often spoke of additional room, and looked forward with glad anticipation to the time when a building adequate to our needs would occupy the site of the present one.

The Second Baptist Church thanks God for the beautiful life he lived, for the marvelous influence wielded by him, and for his triumphant death.

Our young folk lost one of their best friends when he passed away. He was always interested in their work; in him they had a spokesman, a companion, a friend.

Personally, I never preach but I feel myself unconsciously looking toward the place where he sat; he was an inspiration to me. I never enter the house, or pass by it, but I think somehow I should meet him, or see him moving about. I thank God for having had the privilege of knowing him intimately, and I trust I shall be a better man—a better preacher—because of it.

Our church has lost one of its most faithful workers during the past year—Mr. P. B. Bridges, and Mrs. Monnie Milstead Speed. May the wondrous grace of God rest and abide continuously upon these bereaved families, is my earnest prayer.

H. M. KING.

I. V. Brister

Calmly and peacefully, on the evening of December 15th, at his home in Bogue Chitto, Miss., surrounded by loved ones, I. V. Brister fell into the last sweet slumber. Had he lived until the 8th of March, 1923, he would have reached the ripe age of seventy-six years.

The writer of this tribute first knew him in the sixties when as soldier boys we served in the same company in South Mississippi and East Louisiana. He was a good soldier, faithful to his trusts and upright in conduct. In the spring of 1865 he was paroled with a good record at Gainesville, Ala.

In the year 1870 he was married to Miss Mary McCullough. Ten children were born to this union, seven of whom, with the mother, survive. Mrs. Rhoda McCauley, who is a widow, is postmistress at Homesville, Miss.; Mrs. Fannie Walker is the wife of Rev. A. A. Walker, a Baptist pastor in Little Rock, Ark.; Mrs. Cynthia Farr is the wife of Pastor W. E. Farr of Grenada, Miss.; Mrs. Hazel Harris with her husband, and Clyde, the unmarried son, are at home with the mother. Marshall has business engagements near the home; and Fred is the postmaster in Bogue Chitto.

These children, brought up in a Christian home, live to bless the memory of a godly father and to cherish the affection of one of the best of mothers.

Our fond friendship and loving Christian fellowship for Vas Brister will remain a pleasant memory while we follow on with the glad hope that we shall greet him by and by in that home not made with hands, eternal in heaven. This hope finds expression in the words of an absent daughter-in-law to her husband on receiving a telegram announcing the death, "Dear Dad Brister is at rest, and we will have one more gem in heaven waiting to welcome us."

Baptist Pastor Stringer, and the Methodist pastor, Weems, took part in the service. The quartette sang sweetly and tenderly. A large company paid tribute by their sympathetic presence at the home, and the beautiful floral offerings at the grave.

"O how sweet it will be in that beautiful land,

So free from all sorrow and care,
With songs on our lips and with harps in our hands,
To meet one another again."

I. H. ANDING.

December, 1922.

Mrs. S. A. Singletary

Mrs. S. A. Singletary expired August 15, age 67 years, leaving to mourn her loss, Mr. Z. J. Singletary, Magee; Mrs. Redfear and Mrs. A. H. Neely, Jackson; Mrs. R. D. Maum, Memphis; Mrs. C. W. McLeod, Mendenhall, and a host of relatives and friends in her home town, Mendenhall, and wherever she was known. She was a Christian woman of the finest type. Having filled task on earth, went forth triumphant in the faith to be forever with the Lord. She exemplified the years of a meek and genial spirit which are in His sight, of great value. May her memory be blessed to the good of her loved ones. Her going was our loss but her eternal gain.

J. P. WILLIAMS,
Her Pastor.

Mrs. Lizzie Coleman

Mrs. Lizzie Coleman, wife of the late M. B. Coleman, Wallerville, Miss., died at her home near Wallerville December 29, 1922. Sister Coleman was a noble Christian woman, a faithful member of the Baptist church and a helpful worker in her community. She was the mother of two children, Mr. Earl and Dr. W. F. Coleman, both of whom are noble, useful Christian men. May God bless all of the bereaved.

HER FRIEND.

Brother Henry C. Rush

Brother H. C. Rush was born in Neshoba county November 12, 1858. He married Miss Agnes Graham of Newton county, May 17, 1900. To them were born two girls, Misses Mary and Rachel. He joined the Baptist church at Hazel, Newton county, in 1905. He was a very faithful member. He was clerk of the church for most of this time. He and his faithful wife were largely responsible for the good church at Hazel. He departed this life November 28, 1922, faithful unto the end. May God's comforting spirit abide with the sorrowing wife and girls.

His friend and brother in Christ,
R. L. BRELAND.

Mrs. H. T. Burkett

Mrs. Hattie Thompson Burkett was born at Hathorn, Marion county, Miss., March 18th, 1879, and died November 22, 1922, being forty-three years, nine months and five days old.

She was a daughter of W. H. and Mrs. Claressa Thompson, one of the honorable and honored families of that section of Mississippi.

She was married to G. G. Burkett December 18th, 1895. Out of this union five children were born, two of whom preceded their mother to the world beyond.

Sister Burkett was converted and joined Ebenezer Baptist church, near Bassfield, Miss., in the summer of 1893. She later moved her membership to Cedar Grove church, near Columbia. From here she carried her membership to Mangum, La.,

her new home, from which church membership she went to her reward at the date above mentioned.

The chief characteristic of her life was, doubtless, patience amid suffering. May God help the bereaved husband, children, other relatives and friends to say from their hearts, "Thy will not mine be done", is the prayer of the writer.

J. L. LOW.

Mrs. F. P. H. Lewis

Died at her home in Alexandria, La., on Nov. 7. Mrs. Fannie P. Hathorn Lewis was reared in Mississippi; was married to B. T. Lewis on July 17, 1865; moved with her husband to Rapides Parish, La., in 1871, and resided there up to the time of her death. She was converted at the age of 15 years and lived a devoted Christian from that day to the time of her death. She leaves her husband, one son, W. R. Lewis, two grandchildren, four brothers, J. Y., N. L., Bob and J. C. Hathorn to mourn her going.

D. I. PURSER, Jr., Pastor.
Alexandria, La.

HOT SPRINGS

By Alta Smith

Hot Springs National Park is expecting at least two thousand Southern Baptist Sunday School workers for the Second South-wide Conference of Senior and Adult Sunday School Class Representatives which meets January 16-18. The Eastman hotel has been selected as headquarters and hundreds of advance reservations have already been received. The feast is all prepared. Hot Springs is ready. A welcome awaits you.

The business feast includes a wonderful three days program given by leading Southern Christian men and women of great spiritual vision, ably arranged by Mr. Harry L. Strickland, of Nashville, Tenn., in charge of the Organized Class Department of the Baptist Sunday School Board. A partial list of the speakers include Dr. F. F. Brown, pastor of the First Baptist church, Knoxville, Tenn.; Geo. E. Hays, president of the Louisville Seed Company, Louisville, Ky.; Rev. R. M. Inlow, pastor First Baptist church, Sedalia, Mo.; Mrs. Wiley Reid Jones, T. E. L. Brown Memorial, Winston-Salem, N. C.; Mr. Geo. Fort, banker, Clarksdale, Tenn.; Prof. R. N. Daniel, Furman University, Greenville, S. C.; Mrs. B. B. Finklea, teacher of T. E. L. class, Monroeville, Ala.; Mr. R. H. Coleman, director of music, Dallas, Tex.; Mr. Milton J. Brooks, hardware merchant, Bessemer, Ala.; Mrs. H. H. Pool, teacher, Philathea class, Jonesboro, Ark.; Rev. H. L. Winburn, pastor First Baptist church, Arkadelphia, Ark.; Mr. Roy Wills, banker and capitalist, Miami, Okla.; Mr. Joe Etter, wholesale merchant, Sherman, Tex.; Mr. E. L. Dodson, attorney, Tuscaloosa, Ala.; Mrs. Chas. R. Moore, teacher Amoma class, Central Baptist church, Dallas, Tex.; Miss Annie L. Williams, educational specialist, Baptist Sunday School Board, Birmingham, Ala.;

Mr. J. Earl Meade, Director of Religious Education, First Baptist church, Beaumont, Tex.; Mrs. Wesley Norris, Dallas, Tex.; Mr. William P. Phillips, Secretary Baptist Sunday School Work for state of Texas, Hillsboro, Tex.; Prof. Joe S. Wray, Superintendent of Schools, Gastonia, N. C.; Dr. A. A. Murphree, president of the University of Florida, Gainesville, Fla.; Prof. C. Cottingham, president of Louisiana College, Pineville, La.; Prof. R. E. Loving, University of Richmond, Va.; Dr. W. T. Watts, Baptist Secretary Commission on Sunday School Work, Columbia, S. C.; and Mr. E. H. Wiet, oil operator and capitalist, Tulsa, Okla.

If expense is a determining factor in your attendance, balance the advantages which will be derived with that expense and see if it is not worth while. Let all Mississippi Baptists strive to win the attendance banner.

There is still another feast awaiting those who are coming to the conference. They will get to visit one of the most popular of national parks, most famous sanitariums and most noted playgrounds in America. Nature in the kindest and most gracious mood selected and set apart Hot Springs as a "wonder spot" where healing thermal waters gush from wooded mountain sides in close proximity to the purest cold waters. The climate is ideal, restful and invigorating. These inducements combined with the comfort and home-like atmosphere of magnificent hotels, which at all times offer the best of service, amid a setting that can not be surpassed for scenic beauty and national fame, hold out every inducement to make one want to come, and linger after they arrive. Hot Springs, the city, is always progressive, hustling, bustling and close to the heart of things. Its citizens are noted for their hospitality and are proud of the resort.

The Business Men's League, the leading civic organization of the city, never leaves anything undone to make conventions held at Hot Springs successful, the delegates comfortable and always ever afterward boosters for Hot Springs National Park, Arkansas.

A teacher had told her class the story of the cap made for the little Abraham Lincoln from the skin of a coon killed by his father; and on the next day called on a small boy to tell the story again in his own words.

Very reluctantly the pupil arose, and casting apologetic glances at a little negro classmate, stammered out, to the teacher's horror: "Once—Lincoln's father—killed—a little—black boy—and—made—a cap—from the skin for his own little boy!"

First Lady (in village shop, speaking to another patron): "Would you mind if I made my small purchase first? We have a horse outside and he won't keep quiet."

Second Lady: "Certainly; but you won't be very long, will you? I have a husband outside and he's rather restive, too."

1500 Eggs

from 160 Hens



"Dear Mr. Reefer: I have fed two boxes of More-Eggs to my hens and I think they have broken the egg record. I have 160 white Leghorn hens and in exactly 21 days I got 125 dozen eggs."—H. M. PATTON.

More Eggs Tonic keeps hens in the best possible laying condition. It is a concentrated tonic, not a food. It contains every element that helps make eggs.

Start using More Eggs Tonic right now. Keep your hens laying right through the coldest weather when eggs are highest. You can get big profits from your hens this winter, just as hundreds of other More Eggs users are doing.

Hens Lay All Winter

Results tell the story. Here are just a few letters from poultry raisers who are getting more eggs and more profits through the use of Reefer's MORE EGGS Tonic.

Gets 132 Eggs on December 1

"Dear Mr. Reefer: Sometime ago I got some of your More-Eggs and it meant MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first 15 days in December they laid 132 dozen eggs."—H. F. POHLAND, President Citizens' Bank, Ashland, Oregon.

Moulting Hens Lay 200 Eggs

"Dear Mr. Reefer: From the 21st of November to the 7th of December, my 36 hens have moulted and laid 200 eggs. Your More Eggs Tonic is fine and never will be without it in my home."—F. SHAW.

48 Dozen in One Week

"Dear Mr. Reefer: I can't express in words how much I was benefited by answering you ad. I sold 42½ dozen eggs last week, set 4 dozen, ate some and had 1½ dozen left."—MRS. LENA McBRID.

FREE 3-51 Pkgs.

Send no money just the coupon. In a few days the postman will bring you FIVE 51 packages of More Eggs Tonic. You pay for two packages only. The other 3 packages are free. If you are not fully satisfied with MORE EGGS Tonic at the end of 30 days, your money will be refunded instantly. You take no risk. Don't delay. Send for this guaranteed egg producer and profit maker at once. Mail the coupon.

E. J. Reefer, Poultry Expert
9th and Spruce Sts., Dep. 6531 Philadelphia, Pa.

E. J. Reefer, Poultry Expert
9th and Spruce Sts., Dep. 6531 Philadelphia, Pa.

Send me 5 packages of More Eggs Tonic for which I agree to pay the postman \$2.50, plus postage, when the packages arrive. It is understood that if I am not entirely satisfied at the end of 30 days you will refund my money.

Name.....

Address.....

City.....

State.....

Zip.....

If you prefer, enclose \$2.50 cash or money order with this coupon. This brings your order sooner. C.O.D.

Package sometimes take longer in the postoffice.

PLAYS AND PAGEANTS FOR CHURCHES

A Mother's Daughter, 25c, 10 copies \$2.00—Fine. The Lord Is Risen Indeed, 35c, 5 for \$1.00—Read it. The Call to Worship, 25c, two 40c—Convincing. The Challenge of The King, 15c, five for 60c. Dr. Doubter Gets the Worst of It, 15c, five for 60c. One each of above for a dollar bill. Do it now.

Powell & White, 126 Govern Pl., Cincinnati, Ohio

TITHING, A GOOD THING

Abraham tithed before the law was given. Jacob tithed without the law. The children of Israel tithed under the law, and according to the law.

God gave Israel the law; and the God given law continued tithing. Jesus Christ, the Son of God, said men ought to tithe.

Tithing is the only system of giving.

Tithing is the only way men can give in keeping with Paul's admonition found in 1st Cor. 16-2, as follows:

"Upon the first day of the week let every one of you lay by him in store, as God had prospered him, that there be no gatherings when I come."

If we tithe it is easy to lay by in store one-tenth of our income every Sunday morning. If we do not tithe we do not know how much to set aside each first day of the week. Then when an opportunity to give is presented no gatherings are necessary. Just simply write a check, that's all. "God loveth a cheerful giver" (2nd Cor. 9-7.) So if we have done as Abraham did, (Gen. 14-20), and as Jacob did, (Gen. 28-22), that is, made tithing our system of giving. And if we have done as all Israel did, that is: tithe because God said in His Holy law to

give a tenth, (Lev. 27-30), and if we have done as Jesus said do, viz: tithe (Mat. 23-24) then, and if we have done as Paul said do: Separate the Lord's money from our money and lay it aside, in store the first day of each week, (1st Cor. 16-2.) Then it will be easy for us to give like God loves, viz: not grudgingly but cheerful. Why? Because we have adopted the system of Abraham and Jacob, and we have followed God's righteous law, and we have done what Jesus said we ought to do, and we have done what Paul said do, and the tenth being laid aside (deposited in the bank), set apart for God, and we know we cannot use it for our own personal benefit, when an opportunity to give to a worthy cause presents itself to us; It is then with a cheerful heart that we can sit down and write the check.

Paul says, "Every man according as he purposeth in his heart so let him give" (2nd Cor. 9-7.) We have the Lord's money already laid by in store (deposited), check it out as we purpose in our hearts, that is: purpose in our hearts how much to give our pastors, how much for incidental fees for the church, how much to missions, how much to other worthy causes, etc. All this is so easy to do after we adopt the tithing system.

Paul says: "For if there be first a willing mind it is accepted according to what a man hath" (2nd Cor. 8-12.) That is: if one man has laid by in store 50 cents in one week, being one-tenth of what God has

prospered him, and another man has laid by in store \$5.00 in one week being one-tenth of what God has prospered him, and another \$50.00, etc., the small portion is just as acceptable unto God as the large portion. Then Paul says: "I mean not that other men be eased and ye be burdened but by an equality that now at this time your abundance may be a supply for their want" (2nd Cor. 8-14.) One man may get \$100.00 in one week, one-tenth would be \$10.00, others only \$10.00, \$5.00 or \$1.00 in one week, one-tenth being \$1.00, 50 cents or 10 cents. The first man's abundance equalizing and supplying the want of the other, that there may be equality, that in each man give a certain percent of what God hath prospered him. There is abundant joy in systematic giving, and a tendency towards keeping God's business first and also a tendency towards keeping our minds renewed in the Lord day by day in reverential trust.

The least that can be said of tithing is that it is a good thing. It is really laying up treasures in heaven. Besides having God's gracious promises of taking care of us here. "And God is able to make all grace abound toward you; that ye, always having all sufficiently in all things, may abound to every good work" (2nd Cor. 9-8.) Also read Malachi 3rd, chapter, "prove me, saith the Lord."

J. E. HEATH,

Duck Hill, Miss.

In Passing

Do you ever stop to look back at yourself a few years? Remember what you were doing then—and what you were afraid you couldn't do? Makes you feel pretty good, doesn't it? And pretty eager for the years ahead.

The BAPTIST PRESS

Printing
Publishing
Plus

112 President
Street - North
Jackson, Miss.
Telephone 3044

DR. HARVEY F. GARRISON

SPECIAL ATTENTION DISEASES OF
INFANCY AND CHILDHOOD

Office, Third Floor Century Building.

Hours: Afternoons except Sunday 1 to 3:30.

Telephones: Office 2466; Residence (Clinton) 54.

BROTHER:—Pleasant Florida root easily, inexpensively overcomes any tobacco habit. Just send address. T. D. Stokes, Mohawk, Florida.

Best Helps On the Sunday School Lesson For 1923

Tarbell's Teachers Guide.....	\$1.90
Peloubits Select Notes of the S. S. Lesson.....	1.90
Arnold Practical Commentary.....	.90
Moore's Points of Emphasis.....	.35
Torreys Gist of the Lesson.....	.35

Have You Read:

"History of Baptists", by Dr. Christian; price.....	\$2.50
"Imbued to Win", by Scarborough.....	1.75
"Luke the Historian in the Light of Research", by Robertson.....	2.50

Theological Books, Bibles, Song Books, Fiction are handled by our
mail order department

THE BAPTIST BOOK STORE
JACKSON, MISSISSIPPI